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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information, concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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A NOTEWORTHY INCIDENT.

BY J. J. MORSE.

In a recent copy of the English *Medium and Daybreak*, which excellent periodical reaches me in far away America every week, is an extended report of a noteworthy incident concerning which readers of the JOURNAL may like some information. The matter in question is a debate, in the town of Blackburn, between a Spiritualist and a person rejoicing in the position of minister, having "Reverend" as a prefix to his normal cognomen. The several parties were my old and esteemed co-worker, Mr. E. W. Wallis, of Glasgow, Scotland, and Rt. Rev. Mr. Thomas Ashcroft, a minister in the neighborhood of Blackburn.

The debate was continued over four evenings, being held in the largest hall in town, which each night contained an increased auditory, growing so that on the fourth evening every available piece of room was occupied. Readers of the JOURNAL will know Mr. Wallis as a sturdy champion of our cause, who is never afraid to face foes, either within or without our ranks, and it is really needless to add that he is esteemed throughout the United Kingdom as a thoroughly earnest and highly capable advocate, who is a fit representative in life and act of our noble cause.

Mr. Ashcroft is quite another type of man—dogmatic and bombastic to a degree; by no means overcautious or exact in statement; a very bad imitation of Talmage, in a word, but utterly destitute of that renowned preacher's ability. Some seven months ago this Lancashire Boanerges lectured against Spiritualism in the town where the late debate was held, and at the close of his two harangues he challenged the Spiritualists to a public debate, but under such absurd conditions and restrictions that he and his "challenge" were treated with silent contempt. He shortly after gave a four nights' course of lectures against us, illuminating (?) his lectures with stereopticon views, and again expressed his willingness to discuss. This time the committee of the Blackburn Spiritualist Society determined to bring his Reverence (?) to book, and negotiations were entered into with that intent, but, after proceeding a certain time, the clerical champion abruptly closed the correspondence, assigning no reason at all for so doing! The result was that the committee, on our side, laid the entire correspondence before the various chairmen who had presided at the Ashcroft shows, and they expressed themselves that their friend "had closed the correspondence in an abrupt and unsatisfactory manner." Their declaration, coupled with the opinion of two of Ashcroft's brethren, was printed and circulated throughout the district included in Mr. Ashcroft's labors. In the result the reverend gentleman finding his bombast and scurrility coming home to him, was compelled to take up his case and confront the Spiritualists, who selected Bro. Wallis as their representative, the meeting of the debaters taking place in the Exchange Hall, and four nights, September 6th, 7th, 8th and 9th being devoted to the discussion.

The debate each evening was opened by the ministerial champion, who devoted each evening to the affirmation of one of the four propositions, which he stated as his bases, they being as follows:

First night: "Spiritualism is pretentious, inasmuch as its assumed facts are inconsistent with science; its religious teachings lack divine authority, and are imperfect in form and character."

Second night: "That Spiritualism is anti-spiritual, inasmuch as God forbids and con-

demns in the scriptures any attempt on the part of human beings on earth to hold communion with human beings who once lived on earth, but who have left it, and the teachings of Spiritualism are opposed to Scripture truth."

Third night: "Spiritualism, as propounded by the so-called spirits, and its literature, is contradictory and lying."

Fourth night: "That Spiritualism is immoral in its teachings and tendencies."

The character of the line of argument (?) involved will readily suggest itself to any reader familiar with the usual tactics of such like defenders of orthodox opinion, and will be more readily disclosed in the following excerpts from Bro. Wallis's excellent speeches, as rejoinders, of which the substance is presented, as follows:

"He clearly showed that Spiritualism was not inconsistent with science, because science was constantly enlarging, new discoveries were ever being made, and the speculations of scientific men were constantly being overturned. Spiritualists in following the experimental method of collecting, analyzing and arranging facts were in the truly scientific path and spirit and not at variance therewith. The true scientific path was to regard nothing as impossible or improbable. He contended that there were two methods of proving their position, first by personal investigation, and the second by testimony. It was only possible for him on that occasion to cite the testimony to the facts as witnessed by scientific men, which he did, enumerating instances of communications which conveyed information outside of and in opposition to the knowledge of the sitters. While admitting that very much might possibly be accounted for on the theory of clairvoyance and thought-reading, he denied that the hypothesis suggested by his friend covered the whole ground of the facts. While clairvoyance might account for the reading of closed books it could not control a pencil and write upon paper or between locked plates. He quoted numerous remarkable instances of communications with deceased persons, which he said could not be accounted for by human means."

"Mr. Ashcroft said scientific men were against them, but were they not aware that every new discovery had been ridiculed by the exponents of science? There never had been any wonderful or very important truth discovered and proclaimed without meeting the kind of opposition that Spiritualism was meeting at the hands of such men as Mr. Ashcroft, but he fancied the movement would live on and shine with lustre long after those fawning sycophants shall have been lost in unremembered nothingness. Galileo, Columbus, Harvey, Fulton, and all the great discoverers had been resisted, scoffed at, disbelieved, denounced and persecuted. He had claimed certain scientific men not as Spiritualists, but as witnesses who had testified to the occurrence of certain facts. The facts themselves were the proof. Respecting Mr. Ashcroft's allusion to the dark sciences, would it be a discovery to him to know that out of the 1,100 extraordinary phenomena recorded in the Bible, 900 of them took place in the dark? They were not there to gratify the sneering demands of Mr. Ashcroft by producing spirits on the platform, their purpose was to discuss the subject."

"Mr. Wallis said he agreed with his friend in denouncing such disorderly and immoral practices as witchcraft and necromancy; thus drawing the sting out of his remarks. There were, however, two kinds of Spiritualism in the Bible, the lawful and the unlawful—the one which sought to God and his angels, and the other which sought the devil and his angels, and it was the latter which was condemned in the Bible. Spiritualists had no desire, and had never made any compact with the devil, they only desired communion with good spirits; the loved friends of their hearts. If evil spirits could communicate through evil men, why could not good spirits communicate through good men? With regard to Mr. Ashcroft's statement that they had not proved anything, it was his (Mr. Ashcroft's) business to do the proving; he was affirming in that debate, not the Spiritualist. Witchcraft, necromancy, etc., had no application to Spiritualism, and therefore, what Mr. Ashcroft had quoted against these pernicious practices was altogether valueless."

"Mr. Ashcroft had said that the phenomena mentioned in the Bible were not produced by human beings but by God, with whom nothing was impossible. How did he know that: was he there when these phenomena occurred? It was a wholesale assumption on the part of Mr. Ashcroft to say that the Bible was the word of God, wholly, solely and fully. It was an assumption without proof, and he asked Mr. Ashcroft to prove his claim that God directly, and without the aid of human spirits, performed any of the so-called miracles—nay, he asked him to prove that such miracles were possible and ever did occur. Mr. Ashcroft said God forbade Spiritualism, but he would like him to prove that God permitted it in Bible times, and if then, why not now."

"Mr. Ashcroft was fond of asking for proof. He would ask Mr. Ashcroft to prove that the three children walked unharmed in the fiery furnace; that Jonah lived in the whale's belly; of the possibility of crowding all the animals into the ark and getting them there; that the sun stood still; that on the day of Pentecost the rushing mighty wind was a spiritual wind, and in that sense the Apostles received a spiritual manifestation, or a divine manifestation."

"He asked him to prove that the light

which struck down Saul on his way to Damascus was a spiritual light. Might it not have been a flash of lightning? According to the theory of his friend, nature did not admit of such occurrences, and it was therefore impossible that these manifestations could have occurred. He asked Mr. Ashcroft as a believer in the Bible to exercise his powers, and by faith to remove Pandie Hill into the sea. Or obey the command in the case of his sick friend, call the Elders of the Church, anoint him with oil, and pray for him, for 'the prayer of faith shall raise the sick.'"

"Mr. Ashcroft claims 'that Bible Spiritualism was for a purpose, the proofs were given to satisfy doubts.' The proofs were sufficient then, and are so now. The proofs were not sufficient even then; the people were skeptical. 'As for this fellow we know not whence he is.' How many believed him? 'They all forsook him and fled.' For neither did his friends believe in him? Nor are the proofs sufficient now; if they were, doubts would be satisfied and materialism unknown. Exactly the same need exists to-day as then, because hearts are hungry, and doubt and uncertainty prevail."

"He quoted numerous passages showing that Spiritualism was proved up to the hilt in the Bible. He also referred to Wesley, proving that the founder of Methodism was wiser than his followers; that he recognized the power of spirits, good and bad, to prove immortality; that he saw the danger of foregoing the claim to, and exercise of, spiritual gifts and spirit intercourse; and said that the Christians lost them 'because they were turned heathen again.'"

"He quoted an abundance of testimony from the Bible of spirit voices, spirit lights, hands, appearances, physical phenomena, etc., and pointed out the need for conditions of darkness, and showed that the Bible said that God dwelt in darkness (I Kings, viii, 12, 13; Psalms, xlviii, 11, xlviii, 12). He showed how that Jesus sighed because he was unable to work a sign, when asked for proof of his power (see Mark, viii, 11, 12), and marveled at the skepticism of his opponents; that he failed because of their unbelief; that he chose trivial means, 'spittle and clay,' a method which, if resorted to by the mediums of to-day, would be considered to be positively indecent; that he had to take some of his patients away from the crowd and out of the city before he could cure them."

"Mr. Wallis read a good deal of the teachings of Spiritualism and showed the harmony existing in their midst. He said that, in the main, Spiritualists were agreed that their system proved the power to communicate with disembodied spirits; that the affirmations of Spiritualism were: The Fatherhood of God, the Brotherhood of Man, Immortality, Suffering for Wrong-doing, Eternal Progression, every step of the road to be trodden by the individual for himself. He claimed that the teachings were in harmony with the highest intuitions of right; that every man ought to exercise the right of private judgment and liberty of conscience, and any authoritarian system outside usurped that right; that each one must judge for himself and be fully persuaded in his own mind. He showed clearly that the differences (called 'contradictions' by Mr. Ashcroft) were due to the different standpoints occupied by the spirit teachers who, as individuals, simply gave their own views or made statements according to their ability to discern and express themselves, and claimed that the differences were no greater than would be manifest if people from different localities and different stages in the social scale gave their views and descriptions upon the political, social and religious conditions of man on the earth. Every one would be honest and true and yet apparently contradictory."

"And out of 'lies' there were liars in the body and as for it, in the Church and out of it, and it was certainly not very wonderful that lies were sometimes told; but the remedy was in a man's own hands; be honest and true and pure himself, and he would not then be troubled by lying spirits."

"Mr. Ashcroft had quoted under the heading of 'Forgiveness for sin' a statement that Judge Edmond's brother had had to come back and crave the Judge's forgiveness. Mr. Wallis quoted the whole passage from 'What is Death?' page 14, and showed that the forgiveness asked for was simply because he (the Judge's brother) had been hard to convince before he passed away, and now came back admitting that the Judge was right, and asked forgiveness for his opposition and stubborn skepticism. If that is 'sin,' then is also Mr. Ashcroft guilty of sin, and he needs to 'take a thought and mend' at once, or he may have to come back and ask forgiveness of Mr. Wallis and confess his stubbornness."

"Again he (Mr. Ashcroft) quoted as one of the evidences of the untruthfulness and contradictory nature of the teachings of Spiritualism a passage from 'Peacemaker,' by A. J. Davis."

"He said it was in the third commandment, but it is not, it is in the seventh, and reads thus: 'forbidding among other things' 'using the lips to pray to God or to imprint the betrayer's kiss.' But it did not suit the purpose of Mr. Ashcroft to quote the whole sentence, and he therefore chose seven words, and represented them as teaching that we are 'forbidden to pray to God.' Mr. Wallis complained of the unfairness manifested in thus twisting words into meanings totally different from what the writer intended, and claimed that it was palpably clear that the real meaning was that the lips alone should not be used, not lip-service but

honest, heart-felt prayer 'was what ought to be rendered, and we were forbidden to deile the lips with mere verbal praying or a betrayer's kiss.'

"These two instances are a fair sample of Mr. Ashcroft's method of quotation, but one more might be given. He quoted Mrs. Britten's 'Modern American Spiritualism,' and shortly afterwards 'Modern Spiritualism,' without giving the author's name, thus conveying the idea that it was the work by Mrs. Britten; but it was afterwards found that he had been quoting Maskelyne's work of that name in opposition to Spiritualism; and yet he has the audacity to claim that he gave 268 quotations from 66 Spiritualist authors, a statement as false as the one that Judge Edmond's brother asked forgiveness for 'sin,' or that Davis's commandment forbade prayers to God, when he simply condemns mere wordy prayers."

MR. ASHCROFT'S LAST SPEECH.

"The proposition was that 'Spiritualism is immoral in its teachings and tendencies.' Mr. Ashcroft, as is customary with him, had boasted that he would give on the last night of the discussion such an exhibition of Spiritualism and Spiritualism as would put the exhibition at Liverpool altogether in the shade. As he said, few of which he had in the original, his quotations being taken from the books or speeches of opponents similar to himself. He charged the system with being the cause of an immense amount of immorality, declaring that in America the heads of most societies advocated and practiced free love, and even the heads of many societies lived in open immorality. He also said that there had been thousands of persons in America driven insane through its teachings."

MR. WALLIS'S CLOSING REPLY.

"Mr. Wallis replied by quoting from the works of leading Spiritualists to show the good moral teachings of Spiritualism. He showed that Spiritualism was not responsible for individual Spiritualists, who acted or taught immoral things, and was proceeding to draw a parallel between early Christianity, early Methodism, and Spiritualism, to show that all three Movements have passed through the same experiences, and that similar inconsistencies and immoralities have been laid to their charge, when Mr. Ashcroft's chairman interfered. Mr. Wallis replied by saying that he was not trying to prove that Methodism was immoral, but that exactly the same charges had been brought against these movements as were preferred by Mr. Ashcroft against Spiritualism, and that the charge was as unfounded now as probably it was then. Mr. Ashcroft failed to distinguish the difference between the principles, and the practices of those who profess to believe and accept them. Spiritualism was no more responsible for the inconsistencies of some of its professed adherents than was Christianity for those who degraded preaching."

"He tried to show that we must not only do good, but mean to do good; that our act must not only be followed by good results, but that the good results must be intended."

"A certain minister wrote to the *British Medical Journal*, in 1879, asking for the number of lunatics in the asylums of America, and the proportion caused by Spiritualism. The reply is too long to quote in full, but the gist of it is as follows:—'We have been at the pains to turn over a file of last year's (1878) Reports of American State Asylums. In these Reports appear the table of assigned causes of insanity among the inmates, amounting to 14,550. The asylums in question are seven, and two include cases of over a series of years. The only cases attributed to Spiritualism are four, reported from the Lunatic Hospital of the State of Pennsylvania.' This reply was published in the 13th February No. of the *British Medical Journal* for the same year. Who was the reverend gentleman who wrote asking this information? It was the Rev. Thomas Ashcroft. This seven years ago he had the official knowledge of conferring his statements in direct answer to his own question, but he has withheld the truth from the public and persistently repeated the falsehood; and there are witnesses who can testify to hearing him in Maudsley Street Schoolroom last winter to the effect of 'thousands being insane through Spiritualism in America, and hundreds in England.' Will Mr. Ashcroft now tell the public why he has done this? A half-told truth is worse than a lie! Will he now tell us of the 'hundreds insane in England': who are they, and where?"

"It is unnecessary to comment upon such conduct as this; the facts speak for themselves. In reply to this damaging proof of the dishonesty manifested by Mr. Ashcroft, he could only whinically say that Dr. Talmage was his authority; that it was true when Dr. Talmage made the statement in 1873, but that it was not true now. If not true now why does he still persist in making statements which he knows to be untrue: which were never true. Mr. Wallis showed that Mr. Ashcroft had been acquainted with Dr. Crowell's refutation of the absurd statement of Dr. Talmage, and if even true that Dr. Talmage had made the statement attributed to him in 1873, it had been republished by Dr. Talmage, unaltered, in 1884, and therefore the refutation of Dr. Crowell, along with that of the *British Medical Journal*, still held good. In reply to the English case which Mr. Wallis said had been inquired into, Mr. Ashcroft altered his previous statement made in Barnaby, and now said he had it from a converted medium, who had told him about it in a letter. Mr. Wallis charged Mr. Ash-

croft with misrepresentation, perversion, wilful distortion and inaccurate quotations; with dealing in loose assertions and grossly exaggerated statements; with repeating hearsay, gossip and scandal, and claimed that he had proved that he was unfair."

"In summing up Mr. Wallis urged upon the people, that if they would come to a knowledge of the glorious truths of Spiritualism, the necessity for personal investigation, for he believed by this method alone would they become convinced of its facts. He contended that he had established the position that Spiritualism was not 'inconsistent with Science,' inasmuch as science was constantly enlarging, and the opinions of scientific men were ever being overthrown; that it was not 'condemned in the Bible,' for Spiritualists did not enter into compact with the devil or deal with evil spirits. They only desired communion with their loving friends; that it was not 'contradictory,' only such differences as were natural and to be expected; that it was not 'immoral in its teachings and tendencies,' for it made men better, taught them the necessity for personal purity and righteousness, and called upon each one to exercise his personal judgment, to recognize his own responsibility, and to let the inner light 'which lighteth every man that cometh into the world' be their guiding principle."

"Spiritualism proved unmistakably the spiritual nature of man and his continued existence after the change called death; it destroyed materialism, and banished the fear of death. It taught the religion of purity, love and justice, and pointed out a life of endless progress in knowledge, wisdom, power and love."

The foregoing condensed report will give your readers a fair idea of the ability Bro. Wallis displayed, and it presents a statement of our case that the reputed ablist of our speakers might have been well satisfied to have expressed under like circumstances. Some three years ago the committee of the Middleboro, Eng., Society were exceedingly anxious for the writer of these lines to encounter this "Rev." Ashcroft, but then and now, having the same opinion of his merits that the Editor of the *Medium* has so often expressed, he firmly declined. Considering the offensiveness of the man, Ashcroft, his studied and persistent attempts to annoy, and his continued appeals to the baser passions of his partisans, Bro. Wallis is to be heartily congratulated upon the truly spiritual, courteous and gentlemanly manner he carried himself with, and alike from public prints and private letters that have reached me, it is to be gathered that he has advanced our cause in the opinions of outsiders and elevated himself in the estimation of our people, each being matters upon which he can justly and honorably felicitate himself. The Editor of the *Medium* and *Daybreak* is making a pamphlet of the entire report, and it is to be hoped a goodly number will be put into circulation over here, as it will be infinitely more profitable to our cause than much of the metaphysical re-incarnation, and such like trash we are overburdened with just at present."

Brooklyn, N. Y., 541 Pacific Street.

Planchette Experiments.

Mr. Wm. Lee, Schoolwater, speaks highly of the performances of a planchette procured at this office six weeks ago. He is prepared to convince any reasonable person that the action of spirits can alone account for its conduct. At first they only got "Yes" and "No," then long answers were given. On the following Sunday morning the planchette took a sharp run up to one corner, and then stood still for a while. When questioned it proved to be a relative, who said he had been in darkness ten years. A memorial card was consulted, and it was found that the time of decease was correctly indicated. Having read in the *Medium* about earth-bound spirits, he took this one in hand, charging it in the name of God Almighty and the whole spirit realm to depart in peace, and so on, and gave it in charge of the spirit guides. On that Sunday no less than thirty-four earth-bound spirits were relieved. The guides said that the circle has been called to do this noble work. Many that are thought to be in heaven are really in darkness. One of 400 spirits our correspondents gives a few names, mostly well known, some of whom left earth life in the Sudan. "Charles Peace," the burglar, was one of them, also a spirit called "Chapey." Earth-bound spirits are said to materialize, our friend "Tom Cole" being one of them. "D. D. Home" and "John King" are said to be in the sixth sphere. We would remark that, no doubt all who are attracted to the labors of earth life may be said to be "earth-bound," and no spirit is in that state of spiritual light which is capable of no further improvement. We would like to know what reasons our correspondent has for believing that what he says is reliable. In all spiritual matters, it is well to go on solid ground; and not be too sure till we have established the truth of our position. There are many circles at which spirits are raised. Experience of earth life is sufficient to convince us that the most of human beings are "earth-bound," attracted by influences in and around them that chain down the aspirations, and lead to desires that are incompatible with permanent happiness and spiritual good. It is the great spiritual problem of all.—*Medium and Daybreak*.

Rhode Island's census shows a preponderance of eleven thousand females in that little State.

THE BURDEN OF SUPERFLUOUS OPINIONS CONTINUED.

Letter from Judge E. S. Holbrook.

To the Editor of the Religio-Philosophical Journal:

In my last letter I discoursed upon good reasoning, as when we deal with real cause and effect, and upon poor reasoning, as upon supposed cause and effect, but not real, and upon bold, false assumptions; that hereby come into being all that any in the past have claimed to know, beyond what we know to-day, of

WORLD MAKINGS AND WORLD SAVINGS, and of the great first cause of all, and the lesser powers controlling, and the like; so I will now proceed to show instances and illustrations of what I mean. And first as to the BIBLE ACCOUNT OF CREATION.

The Christians and the Jews say that this was written by Moses, and claim for him an inspiration of God; that is to say that God wrote it, and therefore it is all absolutely true. On the contrary, I conceive it to be the work of man, all human, but perhaps by man in the form aided by spirit inspiration—that kind of inspiration that we have to-day (for I measure the past by the present or the possibilities of the present); and while I claim this for its origin I have to say, Mr. Editor, that it is a remarkably curious statement—a most excellent conception for the times, of the universe, and in this regard I like to read it. Indeed, I like so much the more to read it, as I consider it of human origin, and hence admire the many fine hits in it, than I would if it were thrust upon me as a divine God-inspired work; for thus its prodigious defects almost throw me into spasms. What is very high and perfect for a man, may be very low and imperfect for a one, true, Almighty God.

MY SUGGESTION

Is this: Some very advanced thinker (and even his thoughts were made up of, were the product of, many ages before him) set himself down to the task of explanation of *How things came to be as they were*. And what did he see? There was the physical earth, the land and the water; there were light and darkness in succession—a great light by day and lesser lights by night, the sun, moon and stars, and the changing seasons; there was the vegetable kingdom, the grasses, the herbs and the fruit-trees; and there was the animal kingdom, of land, air and water; and also mankind having dominion over all, and using all for food and clothing. Likely it was a fact, too, then that the people by an accord rested from their labors on every seventh day. Therefore for his cause how these things came to be so, he stated how God (the unseen power, the unknown and the unthinkable) called them into being; and from his own personal sense of weariness after much labor, and to account for how the seventh day came to be a day of rest, stated also that God rested and commanded his creatures to do the same.

Now, Mr. Editor, this account of things as stated by the first chapter of Genesis, and the first three verses of the next chapter, is mighty well done for a human, and is about as pretty a conceit as you find anywhere among our best poets; but for a God, for the maker himself, it is a mighty slim affair. For him to give such an account of the firmament, and the lights of heaven, and especially in the order of their creation just think of it, the sun created on the fourth day; yes, and after the vegetable kingdom, that is just abominable. It was well enough for man, so say it; who knew no better, but for God to say so, oh! what shall we say to it?

Now, after this, Mr. Editor, there comes, strange, too, at least in the sense of a God-authorship,

ANOTHER ACCOUNT OF CREATION

as stated in the second and third chapters; or perhaps, it is a modification of the first, or an enlarged edition of it; for the scope is broader. The main point now, however, is the formation of man and woman; and why, and now, and the result. I will suggest that this was imagined, conjured up and pronounced by some curious wiseacre in a subsequent age, as his way of accounting for what he saw in the world. It seems a differentiation from the first—that which takes place in time, from the law of progression from the simple to the more complex. We are told now that the moving power is the gods—the plural, not the singular number, as before. It is called the Lord God and not God, as I suppose, to conceal this plurality, an unsavory idea for King James' time. (And yet I must admit there is a show of a plural number of gods in the first account, and a show of the singular number in this second account, too, a jumble of sense and nonsense joined, I suppose to give an air of divinity.) This author passes quickly over everything else, and comes almost direct to his subject. And what did he see that he wished to account for on some logical line of cause and effect? The first account had said that all things were good, man included; but now, there were so many things that did not seem good; and why should they not be, if God is good? There is something wrong, he said; there must be blame somewhere. The earth brought forth weeds and brambles and had to be tilled, and man had to work. Woman brought forth children in pain, notwithstanding the command to multiply; she seemed to be in subjection to man, and yet was devoted to him. If things were perfect at first, how did evil come at all? How did man know evil, see evil, suffer evil and sickness and come to die? Then there was the serpent, that did not walk as others, that seemed subtle, crafty, and as to which there was a notion of wisdom, a disposition on the serpent's part to strike the foot of man, while man hated in return, and sought to kill him as an enemy. How did all these things come to be so? So he conjured up

THIS CURIOUS SNAKE STORY

of the temptation and the fall. He was surely no good reasoner. It is not likely that he assumed to be, but only to write a poetic fiction for fun, and smiled at his strange conceit as he finished. As a fact he knew it was no better than the mother's statement to the child that the world rested on the back of a great elephant. I am sure he did not expect the wise—no, not even the fools of his time to accept of his story as a fact. And afterwards in the rolling years of his spirit life he must have been surprised and pained to see his playful *Jeu d'esprit*, the conjuration of his sportive brain, caught up for divine truth, and made the basis of these fearful religious dogmas that have held the race in chains these thousands of years!

Now, Mr. Editor, on the basis that this account is man-made, what though we may admit the conceit as a superlative extravagance in what we suppose an ignorant age, yet

AS A MATTER OF REASONING,

it is most exceedingly lame; and as a matter of fact it should not be deemed to have any place at all. To say that God, the All-Wise, first made man alone and then woman as a

second thought, and by such a process; to say that he planted the tree of knowledge and denied to him whom he made in his own image to partake of the fruit under pain of death; to say that he caused to grow the Tree of Life, and so guarded it that he should not eat and live—to say that he caused them to feel ashamed for their nakedness, and so himself made coats of skins for Adam and his wife—to say these things and the many more of like kind involved in this fable, is to charge upon God, omnipotent, omniscient and unchangeable, things not only ungodlike but far beneath the human.

TOO PUERILE FOR REASONING MAN.

The unprogressed heathen was not equal to the occasion. I do not suppose he thought he was, but only attempted, in the style of *Æsop*, to get off a big joke. To step from that into the theory of Darwin, is to step from the ridiculous and the unproved and the unreasonable into the sublime, the reasonable, and if not the proved, at least the partially proved and the provable.

I suppose, Mr. Editor, it may seem quite too bad to face the Christian world with all their reverence for, and faith in, this their divine word, and this their account of the rise and fall of man, "with loss of Eden," etc., with such a presentation of the probably real truth as this. But it is what our better reason dictates. Indeed it is only what they say of others under a change of name and position. It is what they say of the Mormons now—that Mr. So and So (Spalding sounds like the name) in a sick, dyspeptic mood of long continuance, wrote for amusement, and to modulate the blues, a perfectly hypothetical account of the lost ten tribes; and this they have taken up as a God-inspired word. They can see how it is and has been among the heathen; for instance in the Grecian mythology (the one most familiar to us), they can easily say of them, that all their family of gods, *TIME*, the progenitor, and his numerous offspring, and their powers, their heavens, their lives, their cosmogonies, and their dealings with men, are but the projections of the human brain, the conjurations of man's fancy and

THE BOLD ASSUMPTIONS OF KNOWLEDGE, and altogether unlike the grand conceptions of their divine word. But let them reflect still further and see if all their own much belpayed theologies and the much dispraised mythologies of others, have not all arisen alike from the cunning conceits of reasoning, but false reasoning, man, and his assuming to tell for truth what he did not know. The time has come, however, when all of our learned, unprejudiced people have come to understand that the beautiful theologies of the ancient Greeks have faded into the abused mythologies of the present. In the march of mind a like fate in the future awaits the prevailing theologies of the present, though their advocates strut around as the immediate vicegerents of God, and his sole interpreters. If their ways were innocent I would not care, but as their ends are an everlasting salvation to those of their faith (and they are very few compared with the great whole), and an everlasting damnation to all the rest, and base that most hideous doctrine upon this serpent story, I propose in my humble way to give my opinion (and my reasons therefor), that this account was intended

ONLY AS A CUNNING JOKE.

And so, Mr. Editor, as I go on with this pretended divine word how much do I find that I would attribute to the same origin that I find for this Eden serpent story? I cannot define now as my space is out, but it is immense. It would embrace about all that is deemed the most essentially divine and constitutes the frame work of the prevailing theologies. For, strange to tell, the more absurd a matter is, the more unreasonable it is, the more remote it is from human affairs, the more divine it is for them. It is not the reasonable and the common that cut any figure in theology; it is the unreasonable and the prodigious. That is to say, the more untrue a matter is in a human sense, the more true it is in a divine sense. Those who live by faith, and who hope thereby, want to go strong. Common things, which likely are true, afford but a rice and water diet and the functions of faith become weak.

THE MOST PRODIGIOUS PRODIGES

are wanted to give full exercise to their faith organs, and thereby they become strong. Instead of becoming lesser, strange to tell, throughout this pretended divine history, the prodigies become greater and greater, and human reason sinks out of sight. They rise from the sacrifice of beasts to the sacrifice of God himself, and when we come to Revelations, the closing drama, or exhibition of divine truth, as they will have it, there is such a vortex or whirlpool—what shall I call it—there is no name, a grand march in full array of the grand army of prodigies that—it boggles all description.

Well, Mr. Editor, I give it up. In the possession of modern Spiritualism, which has many virtues of its own, and they surely will increase, and many vices as well, but they will surely decrease as we proceed, we come at once to a source of knowledge much superior to all the past and all that is in the past; and we should, as good reasoners, measure the lesser by the greater. I am around here now at the same point (and I will say no more) to apply what I have said to anything that is called Christian Spiritualism. I speak for Spiritualism as a science and a religion, with facts and a philosophy; but first as a science. If a science, then all that does not seem to be in accord must take a back seat. And it will aid us greatly to receive and make useful this new truth, to cast out the rubbish of old, erratic notions

TO BEAR NO BURDEN OF FALSE OR SUPERFLUOUS

OCB OPINIONS.
Portland, N. Y., Sept. 1886. E. S. H.

Since the Chevreul celebration the unearthing of centenarians has become the rage in France. A very old maid named Benoitte has been discovered at Auch. She has reached her 106th year, and the passage of Napoleon through her native town and the hundred days are to her events of yesterday. A patriotic movement is now set on foot in France to give a national banquet next year to persons who have passed a century. Hopes are entertained that ninety-nine of them can be procured, and M. Chevreul will be asked to preside at the head of the table, making up the hundred. Their united ages will thus amount to over 10,000 years.

A recent investigation of some of the large libraries shows that Dickens' writings lead all others in popularity, Pickwick coming first, followed closely by Bleak House and David Copperfield. The Arabian Nights and Robinson Crusoe are also marked among the favorite books.

Mrs. Gen. Fremont captivated the heart of her husband at a school concert in Georgetown.

PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for the Religio-Philosophical Journal from a MS. Work, Designed as an Encyclopedia of Mysticism.

No. 10.

BY C. H. A. BJKERGAARD, OF THE ASTOR LIBRARY, N. Y.

THE RELATIONSHIP OF MYSTICISM TO PHILOSOPHY, RELIGION AND SCIENCE.

MORRIS: "The heart is never ignorant; the mysticisms of the feelings are as full of wonders as those of the intellect."—Zeno.

"There is a principle in the soul superior to all nature, through which we are capable of surpassing the order and systems of the world."—Iamblichus. (Zeno, iv. 6.)

As it is our desire to urge the acceptance of Mysticism upon the consideration of the learned and religious world, it becomes our duty to define its place among or in relation to known religious, philosophical and scientific systems. This undertaking must be begun by an attack from our side against the intellectual faculties, as the only medium of truth, and a defence for the feelings, or a definition of our intuitions, the life of the heart.

Intellect is contingent upon external nature; it is power of insight, insight into things and their relations, but not into the nature of the primary causes of things. This is the accepted definition of the term, and limits the use of this faculty to a definite sphere. Intellect, for instance, can never do the work of the affections. These, however, under the guidance of what we properly call "the better self" may achieve that of the intellect, for love implies knowledge, but knowledge does not imply love. The philosophy of the Mystics maintains that by divesting ourselves of all impressions from without, and by plunging into the ecstatic state, we may interpret nature, and gain not only what the scientist attains to by laborious analysis or consequent synthesis, but more too.

By cultivation of our whole humanity, or better, by setting free THE PERSONAL, we may gain such knowledge, because the world is an epitome of MAN.

As for "the feelings," what do the Mystics understand thereby? The answer to this question will be our defence and will settle the points in dispute.

Whatever may be the more or less imperfect definitions of "the feelings" in popular mental philosophy, the Mystics, in a general sense, by feelings mean, (1) the intuitive faculty, as regards powers of spiritual perception; and (2) the sensibilities, that is, those spiritual impulses, instincts, etc., independent of and anterior to reason, powers that have more or less of the element of will in them.

The intuitive power of the Mystic is awakened on occasion of spiritual experiences, but not produced by them. His intuitive power is his spiritual presentative faculty, or as we elsewhere have called it, his image-making power; but it does not exercise any influence upon his will, beyond presenting an image before it, urging its acceptance. It is a power of simple conception, differing from the other conceptive powers by not being reflective and not relating to the sensible; but only to the super-sensible. If it be asked: "How then do images become ideas?" we refer for answer to Em. Swedenborg (An. K. l. p. 344): "The soul infuses her power and communicates the faculty, whereby images become ideas and put on a certain spiritual attire, so that we are empowered to think." The process of perception and apprehension of ideas in the Mystic's mind will appear from the following:

It is an axiom in all Mysticism, that man contains in himself the sum total of the life of the universe. Therefore, whenever the Mystic—who is always more quick than the rest of "mankind"—comes in direct contact with an object outside of himself, the world of ideas in him is immediately roused, or in other words, he comes into a state of intuition. THE PERSONAL, however, is as yet only roused; before it is the object, and within it is "the form of things unknown." This object cannot give the mind any idea of itself, for it is not visible through itself and cannot be idealized, and the mind of itself has no power wherewith it can take the object into itself, for it is absolutely opposed to the bodily world. If the object be removed, or the idea sinks back to its original birth, no impression will be left on the mind's eye, "the sleeping image of the thing," to use Dryden's language, will not be realized. But if "The light that never was on sea or land" falls upon the conjugal state of Mind and Object, then THE PERSONAL will realize the Object through the Mind. This "light," then, "that never was on sea or land" is the Mystic's medium of perception. He "sees all things in God," to use Malebranche's phrase. This light is the fountain of all harmony and proportion, etc. It is this light that the Mystics aim at, it is to them the key that unlocks all secret shrines of knowledge.

In various ways you can find systematic teaching on this subject in the Sankhya system of philosophy, by Al. Ghazali, by Malebranche and John Norris, of Bemerton, one of the Cambridge Platonists, by Eckardt, etc., etc.

An extract from John Norris' "The Ideal World" will define the nature of that sphere where we must go to be able to "see all things in God," the sphere where that light shines which was "never on sea or land":

"Happy are they who dwell in the serene and shining regions, where truth is the Allment, and where the life is wisdom, even that wisdom, as St. Austin says, by whom all things were made. Who drink at the fountainhead of ideal light—and are wise without books, and learned without study. Who are admitted within the Veil and see the fairest objects in the best and most advantageous light. Who view truth naked, and contemplate, not through a glass darkly, but immediately and at hand, the eternal ideas and immutable reasons of things, the everlasting schemes of arts and sciences, the original systems of philosophy, the necessary and unchangeable laws of good and evil, true living and substantial morality, and who see beauty, order and proportion in their highest refinement, in the very formal reasons and essences of them."

To this extract we may perhaps be allowed to add another from the diary of a modern mystic: "Yesterday I saw it! All knowledge, all doctrine is nothing but symbol or a mental substitute for a perception, and no such symbol covers, even approximately, the truth. Terribly heretical it may sound to those who do not understand it, but it is a spiritual fact that I do not begin to 'know' God till I lay aside all belief, creed, dogma or theory—all notions about Him! The true way to light is darkness! The true knowledge is ignorance! True bliss is destitution!—This is true Skepticism!"

We glory in our ignorance, in our relative

knowledge. We live in spite of it! We are moved by the living God and we rest upon his "strong arm underneath." We realize our existence by other means than by knowledge. We have no need of knowledge! WE LIVE! We are His bride! He comes to us and we know everything, possess everything and can do everything!

Let the world laugh and 'look for signs.' Poor world, it is 'out of temperature,' as Boehme puts it.

Such are the "intellectual" powers of the Mystic.

Not less remarkable is the Mystic gifted "volitionally." He is free. He never attempted any Promethean creation, therefore no "endless despair in his Caucasus" nor is "memory his vulture." Yes, more than that, he has not even a desire to play the king of this earth and his own self-will—he is entirely passive. He is acted upon, but does not act himself. He is under the influence of emotion (emotional agitation) which state of mind the Greeks named *Passion* (pathos), suffering—namely, under the burdens of the divine furor. To understand this word in its proper application to the Mystics, we must come back to the original sense of the term, in its identity with the meaning of MANTIS, to be ecstatic, to submit to no necessity or own will and desire, but to be pushed or drawn by the will of the Deity—more or less forcibly. The Mystic's volitional endeavor differs from the prophetic furor only in degrees of intensity.

But not to proceed any further, let us state that this power of "the feelings" just described and attributed to the Mystics is not something newly discovered or something given to them in particular. All men, even the most ordinary, have this inner power, *potentially*. The Mystics alone develop it.

Now, then, if our definitions be allowed, we shall easily show the place of Mysticism among the religious, philosophical and scientific systems. It cannot have its place among such systems as rest upon the assumption of intellect as the alone and only sufficient guide to knowledge, for Mysticism discards intellect as such. Neither can it class itself with the idealistic or materialistic schools, for it has too deep an understanding of the dualistic elements of life to give them any essential value. Its place and position is that of an elder brother—mediator among the younger members of the family of the human mind.

All human power or knowledge rests upon four pillars, viz., *Mysticism*, the pillar towards the East; *æsceticism*, the pillar towards the West; *the heavenly zephyrus* blow; *Philosophy*, the pillar on the sunny south side; and *Science*, the most recently erected pillar, towards the North; the cold and inert matter. Hence Mysticism is an indispensable rock in the castle, mankind has reared, and as it is the source whence flows the river of spiritual and divine knowledge, it readily proves itself to be the CORNERSTONE of the house.

That then is the place. MYSTICISM IS THE CORNERSTONE OF THE HOUSE, WHICH GODS AND MEN HAVE BUILT. Let the World bow down and revere it!

POSTSCRIPT: MYSTICISM IN RELATION TO SPIRITUALISM.

Spiritualism partakes of all the essential elements of Philosophy, Religion and Science, without falling into the ranks of either of them. Spiritualism is an independent product of the human mind and heart. SPIRITUALISM IS METHOD: a way of understanding the mysteries of Nature and the Spirit.

If Spiritualism is Method, it will readily be seen that most Mystics are Spiritualists, though the Mystics of the past have not applied any of the ways and means of the Spiritualists of to-day.

The general elements of similarity consist in Trance and Spirit communion, but most of the Mystics translate the spiritual message into philosophical or religio-dogmatic language, thus showing the incompleteness of the trance and the presence of Consciousness.

It is our opinion that new ways can be found for the Mediums of to-day by an attentive study of the experiences and principles of the Mystics of the past. Spiritualism, by learning how to retain in part Consciousness and expressing itself in the language of the Heart, has a new and large field before it! Who will try the new method? Let us have a discussion on the subject!

"The Latinus called it *posse*. Nowadays the word *posse* means something entirely different from its original purport as applied to holy persons and prophets. The word came so far as to denote by that word a state of diseased mind."

A WONDER OF DREAMLAND.

Can Minds Hold Intelligent Communion During Sleep?

What an English Lady Saw and Heard in a Vision and Its Remarkable Sequel—Something Beyond the Range of the Phenomena of *Dyspepsia*—A Chapter for the Consideration of the London Psychological Society.

Science has rarely ventured to invade the wonderland of dreams. It is common to think that a perfectly healthful sleep is undisturbed by any such symptoms of mental perturbation. When we dream, according to the generally accepted notion, it is a sign of some physical disorder. The liver is a poet, or an orator, or a statesman, or a lover, if it is diverted from its natural functions and permitted to visit the realm of slumber. An untimely Welsh rarebit, midnight lobster salad, an ear of underdone corn, or an indigestible steak may emancipate that organ and thus explain the phantasmagoria of dreams.

But there is another aspect of the subject in regard to which science is less confident—which it does not, in fact, pretend to understand. No local organic derangement could have furnished Candorice in his sleep a key to the solution of the difficult problem that had defied him during his waking hours. *Dyspepsia* might have awakened in the imagination of Tertullian the strains of the "Devil's Sonata," but it never could have aided a mathematician with a suggestion of any new use of the differential calculus. It has unlimited poetic possibilities for the sleeping mind, but it dispels the utilitarian arts and sets up no claim to solid acquirements.

Sir Benjamin Brodie, whose "Psychological Inquiries" are probably the most interesting and instructive contributions to the discussion of the subject of dreams from the standpoint which he takes, holds that it would be presumptuous to deny that they may not answer some purpose beyond increasing the activity of thought during our waking hours. His reluctance to dogmatize is an acknowledgment that in his opinion there may be an office for them in the soul economy which future experience and investigation will fully reveal. Lord Bacon has confessed that, although the interpretation of dreams is mixed with numer-

ous extravagances, it is not impossible that we shall find in them the evidences of the existence of a natural law, of the exact relations and operations of which we are at present totally ignorant.

I make these reflections for the purpose of introducing an account of a dream phenomenon that is within my own personal knowledge and that cannot be accounted for on any theory or explanation made by Carpenter or Brodie, or any other authority with whom I am familiar. The year 1867 was one of unusual gaiety in Europe. It was the year of the Paris Exposition. The waves of the political excitement created by the brief and lurid campaign of Sadowa had subsided. The ferments of the furious era of the Franco-German War had not yet begun. The Continent reposed under the soothing influences of an interval of profound peace. Sovereigns and people freely fraternized. William of Prussia, attended by the Crown Prince, and Bismarck and Alexander of Russia rode side by side with Napoleon III. through the streets of Paris and reviewed an army of 60,000 Frenchmen in the green elipses of the Longchamps. The capitals and highways of travel swarmed with tourists. I never had before seen and never afterwards saw so many Americans in a single season abroad. Our party consisted of two gentlemen, beside myself, and their wives. At the Hotel Bauer an Lac, Zurich, long to be remembered by all who have ever visited it for the beauty of its situation and the comforts of its hospitality, we made the acquaintance of an English lady and her two daughters. They were of the family of a retired banker at Leamington, and proved most acceptable companions. The young ladies had been carefully educated, and were endowed with strong common sense, and exhibited more than an English partiality for their newly-acquired American acquaintances. The association continued so agreeable that as we were all bound north we concluded to make the journey together. The charms of the Rhineland, particularly at that season of the year (it was August), induced us to make many a detour not originally embraced in the programme of the trip. One of these resulted in our spending nearly a week at Ems, famous as the favorite summer resort of the then King of Prussia, and still more famous subsequently as the scene of the interview between the French Minister and Bismarck which precipitated the bloody events of 1870-71.

Ems is situated on the little River Lahn, a branch of the Rhine. The public gardens stretch along its banks and are full of bowers and cozy nooks favorable to rest or meditation. In one of these, while reading a novel on a drowsy afternoon, the eldest daughter of our English traveling companion fell asleep and dreamt the dream whose curious complement or sequel is the occasion for this article. There appeared to her while she slept a lady friend at that time sojourning in Northern Italy. They had been schoolmates and life-long associates. Leaving England together they parted ways at Cologne and had not met since. As the dream ran the visitor took her seat by the dreamer's side and, womanlike, immediately plunged into a history of her adventures and experiences from the hour they had bidden each other good-by. It proved to be an exceedingly interesting one and contained incidents that made a very deep impression on the mind of the sleeping girl. A notable characteristic of the dream was that the latter did not reciprocate her friend's confidence by recounting her own experiences. I met her shortly after she awoke and heard the story of her vision.

The following month our party broke up, the majority returning to England, while one of the gentlemen and his wife accompanied me to Milan. Returning to the hotel late one afternoon about two months subsequent to our departure from Ems, I saw my friend in eager conversation with a lady who was a perfect stranger to me. I would have passed on to my room but they called me back for the purpose of introducing me. The lady's name struck me as a familiar one, and without much effort of memory I recollected that it was the same as that of the dream visitor to our late companion at Ems. I did not see her again until the following evening, when I improved the opportunity to let her know that I had been so fortunate as to make the acquaintance of one of her classmates. This knowledge smoothed the road of conversation and led to my disclosure of the circumstances of the dream. Before I had got well under way with the recital her face expressed the greatest interest, and at its conclusion she rose with the exclamation, "How very extraordinary!" and begging me to excuse her for a few moments left the room. She returned in less than five minutes carrying a small portfolio in which were numerous loose scraps of paper written on both sides and evidently serving the purpose of a diary. She then explained to me that the story which she had heard from my lips corresponded with an experience of her own. The very day and at the very hour when her friend sat dreaming in the bower on the banks of the Lahn she, too, had fallen asleep and had a dream. And marvelous to relate the two dreams substantially corroborated each other. She dreamed she was seated by her friend relating the story of her journey and the account tallied in every essential particular with that which I had received from the absent lady. She correctly described the bower, the dress of her friend, the style of hat she wore, and mentioned that she had been engaged in reading. She informed me also that she had a dated memorandum of her dream, and after some searching in the portfolio produced a paper recording the fact and adding some slight details which were in complete harmony with my own knowledge of the remarkable incident.

I subsequently ascertained that there had been no communication between the two ladies during the interval between my departure from Ems and my becoming acquainted with Miss R. at Milan. I wrote to her friend at Leamington stating the substance of what had taken place at our interview, and received an answer expressive of the astonishment which so extraordinary a denouement would naturally excite. As the case is certainly free from any taint of fraud or deceit the facts can admit of but one construction—viz.: that it is possible for two human beings to hold intelligent communion with each other during sleep, and without any regard to considerations of place or distance.

Glory can be for a woman but the brilliant mourning of happiness.—*Mme de Staël*.

Would you know the qualities a man lacks, examine those of which he boasts.—*Segur*.

Conscience is a sacred sanctuary, where God alone has the right to enter as a Judge.—*Lamennais*.

There are no unions that have not their dark days; but, when we have loved each other, we remember it always, and those sweet remembrance that the heart accumulates, survive love like twilight.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

THE NINETEEN AND NINE.

There are ninety and nine who live and die
In want and hunger and cold,
That one may revel in luxury,
And be lapped in its silken fold,
The ninety and nine in hovels bare,
The one in a mansion with riches rare,
The one in a mansion with riches rare.

They toil in the fields, the ninety and nine,
For the fruits of our mother earth;
They dig and delve in the dusky mine,
And bring its hid treasures forth,
But the wealth released by their sturdy blows,
To the hand of the one person flows,
To the hand of the one person flows.

From the sweat of their brows the desert blooms,
And the forest before them falls,
Their labor has built humble homes
And cities with lofty halls,
But the one owns cities and homes and lands,
And the ninety and nine have empty hands.

But the night so dreary and dark and long,
At last shall the morning bring,
And over the land the victor's song,
Of the ninety and nine shall ring,
And echo afar from zone to zone,
Rejoice for labor shall have its own,
Rejoice for labor shall have its own.

Mrs. R. S. Smith.

The Woman's C. T. U. of Montreal have established a reading-room for working-girls. It is handsomely fitted up and adorned with pictures and flowers. Here the girls can spend the noon hour and read and rest.

The *Arkansas Ladies' Journal* is published at Little Rock by a company of ladies. Mary W. Loughborough is the editor.

Mrs. Simpson, widow of the late Bishop Simpson, of the Methodist Episcopal Church, is at Long Branch with her daughters. She is engaged in editing her husband's memoirs and letters for publication.

Ten years ago a paper box maker died in New Orleans, leaving his widow with nothing but a knowledge of his trade. She went to work in her attic room making boxes, and was so successful in getting orders that she soon had more than she could do. She hired help, added room after room, and now employs thirty-five hands. She travels for her own house, taking long drumming tours through Texas and Louisiana, and is getting rich.

An Oregon paper says that "a well known married lady in Grant county, has, during the past spring and summer, done a good job of farming. When plowing time came, this enterprising mother constructed a box on the plow in which to carry her babe, and thus she plowed the ground. She then proceeded to harrow, plant and cultivate, carrying the child on her back, and in this way has produced a fine crop, and is now engaged carting the truck to a neighboring town and disposing of it." Is the husband and father gone where there is no ploughing and reaping, or is he lecturing at the corner grocery, concerning the "sphere of woman?" It is to be heartily wished that women did not need to leave their sphere for such an occupation.

Mrs. Amelia B. Edwards contributes to the *October Harper's* an account of the remarkable discoveries which have recently been unearthed by Egyptian explorers. Miss Edwards is best known as an English novelist, but her scholarship in antiquities has achieved for her the distinction of being the first lady to receive the degree of Doctor of Laws from Smith College, also the title of Ph.D. from Bethany College, Kansas. Miss Edwards has written two interesting volumes on Egypt.

A new employment for women is the inlaying of furniture with ivory and other forms of marquetry, especially wood. It is an employment as much fitted for her as wood carving.

The Legislature of Manitoba has amended the municipal act of the province so as to allow unmarried women, having the property qualification, the right to vote at municipal elections. Thus Manitoba wheels into line with the other Canadian provinces—New Brunswick, Nova Scotia and Ontario—which have already secured municipal suffrage for women.

Mrs. Louise Knapp, the editor of the *Ladies' Home Journal* of Philadelphia, receives a salary of \$5,000 per annum, for twelve issues of the magazine. The journalist says that every penny of this salary is well earned. The magazine is both bright and popular.

A new avocation is added to those lately entered upon by women, that of light-house-keeping. A writer in the *Sun* gives this information regarding them: "A paragraph that is floating about and spreading a very erroneous impression represents Miss Ida Lewis, keeper of Lime Rock Lighthouse in Newport harbor, as the only female light-house keeper in the country. That is all wrong. She has done some brave, good service, for which she deserves much credit, and she gets \$750 for the same service that many men are paid \$400 for, but she isn't the only one of her kind. Until very recently, Miss Katie Crowley kept the lighthouse at Saugerties, on the Hudson river, and she, though she never got any fame by it, is said to have saved as many lives as Miss Lewis has. Mrs. Nancy Rose keeps the light at Stony Point; Mrs. Mary J. Herwith, the Bluff Point light on Lake Champlain; Mrs. C. A. Morcock, the Rondout light; Mrs. Williams, the Beaver Point light—a bad place on Lake Michigan; Misses Mary and Ella T. Smith, the Point Fermin, Cal. light; Miss Laura P. Stratton, the Ediz Hook, Wash. Ter. light; Miss Sophie Hine, the Alcatraz, Cal. light; Miss Teresa C. Watson, the Mare Island, Cal. light, and there are others in the South, besides many women who do excellent service as assistant keepers. If a woman can master and remember the 211 rules and instructions that are supplied for the guidance of lighthouse keepers, there doesn't seem to be any good reason why she shouldn't keep a light just as well as a man can. But she need not expect any relaxation of discipline in her favor on account of sex. If she lets her lantern go unlighted one night, and some navigator reports the fact, she must have a mighty good excuse or she will be 'boozed,' just as a man would be. Eternal vigilance is the price of place in this service.

THE FUTURE OF WOMAN.

The tendency of the times is all in favor of training girls for responsibility, and then giving them compensation for work according to the manner in which it is done. There will be no favor, and equal pay, in the time that is rapidly coming. Helen Kain Starrett says, in the *Future of Educated Women*:

"A woman who has achieved great things for herself has said that she receives a thousand letters every year from girls and women, asking her what they shall do. She says she has but one reply for each and all, and that

is, 'Thou alone canst answer.' While we should endeavor to prepare the way by all means in our power, for the recognition of our daughters as rightful co-laborers with our sons, and justly entitled to equal opportunities to earn and control their wages, yet let us remember that, if our daughters would achieve great things, they must pay the price in struggle and anxiety. Aschylus says that glories are the children of hardship and God's favor. Our daughters must know that no one achieves great things without earnest, long-sustained effort; that discouragements must be bravely encountered, defeats and disappointments accepted, without allowing these to cause them to swerve from their course, if they would accomplish great things.

"When young women are thus prepared by a liberal education for lives of usefulness and self-support, we shall expect the question of their marriage to be one which they shall be as free to decide as our young men. If for any reason they choose to remain single, the title 'old maid' will not have any stigma for them. It is inevitable that the removal of any external pressure of necessity to marry for the sake of a home and a support will have a tendency to elevate the standard of marriage, first among women and then among men. One of the greatest foes to happy marriages is the existence of the mercenary spirit on the part of parents and daughters. Nothing will so effectively remove it as the possession of young girls and women of satisfactory, honorable, remunerative occupations, and the contentment and approbation of society in their pursuit of them. We have now before us so many beautiful examples of single women who live happy, useful and independent lives in charming homes of their own, and who occupy the highest social position, that our educated daughters need not fear if for any reason they choose in this respect to imitate their example. Alice and Phoebe Cary, in their beautiful home, once the center of one of the most charming, cultivated social circles in the world, Harriet Martineau, and Jean Ingelow, and others, occur to our minds as representatives of happy, honored maiden life. Time would fail me to tell of Mary Carpenter, Elizabeth Peabody, Florence Nightingale, Caroline Herschel, Emily Faithful, Octavia Hill, Maria Mitchell. These have all lived in faith, and were persuaded that there is a high and holy calling for women, even though they do not marry—are never wife and mother; and through faith and patience they have inherited the promise of old, that to those who love truth and righteousness and follow on to know the Lord, there shall be given a name and place better than of sons and daughters.

"It is a very encouraging sign of the times that many parents who occupy high social position and have an abundance of means to maintain their daughters in luxury and idleness, were they so disposed, are seriously considering the question of occupation for their daughters, and even taking practical steps toward securing it. I heard a wealthy banker say, a short time since, that it was his intention, as soon as his daughter graduated, to take her into the bank, and have her thoroughly and practically instructed in bank business. I heard an eminent judge declare, a few weeks ago, that his two daughters were to come into his law office on the completion of their school education, and learn to do office work. They were to be his clerks and amanuenses. I was further delighted to learn that in both cases these fathers expected to recognize the value of their daughters' services by paying them in money."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

COMPLETE POETICAL WORKS of Benj. F. Taylor, LL.D. Chicago: S. C. Griggs & Co. Price, cloth, \$1.75.

A complete edition of the poetical works of Benjamin F. Taylor is handsomely gotten out by the enterprising firm, S. C. Griggs & Co. Some of the poems of Mr. Taylor are destined to live as long as those of Whitier and Longfellow and become equal in popularity. Among these are "The Psalm Book in the Garret" and "Mary Butler's Ride." One of the gems of the collection is the poem "To My Wife."

Lucy, don't you hear the voices, gentle voices in the air,
Like the waving of a pinion, like the panting of a prayer,
Like a song of singers dead,
Like a dream of beauty fled,
When we cannot quite remember what the angel vision said?

Oh, the voices of the Yesterdays! Time's melancholy choir,
With the twilight singing minor and the dawnning singing air,
With the clouds of glory round
And their brows with garlands bound,
And a million golden minutes strown like grain upon the ground.

Ah, they must be up the River, and it cannot be a dream,
For the wind is blowing soft, my Love, is blowing down the stream,
And is waiting to your ears
What your loving spirit hears,
Till the past grows dim and dimmer through the mist of many years.

And a little form in white seems to rise beyond the rain,
And a little hand to beckon and a little voice to complain,
To your heart a moment pressed,
Then away to be a guest,
And to sing among the Angels in the Gardens of the Blest.

For the little infant spirit that a brighter angel bore,
A darker angel challenged at the threshold of the door,
And he bade it back again,
As returns the morning rain,
To the heaven o'er the mountain and the glory o'er the main.

In his arms the angel clasped her, and as he turned and smiled
He crowned you there, the mother of a sinless angel child.
Ah, the beauty that she wore,
Borne so swiftly on before,
Just to learn the Heaven for "welcome" to that bright and blessed shore!

But Lucy, 'twill be by and by, when June has followed June,
And many a sad December night has played a solemn tune:
When the snow upon your hair
Forgetful to melt and linger there,
And a form so frail and faded trembles in the old arm-chair.

Then here's my hand, my Dearest, we'll travel on together,
In days both clear and cloudy, in rude and rainy weather.
Till the winter at the last
Shall the shadow Eastward cast
And our lives and loves forever shall be blended with the Past.

Mr. Taylor has rare genius—his poems have been widely read for a quarter of a century and largely copied by the newspapers and have also passed through many editions, in book form.

TRAITE EXPERIMENTAL ET THERAPEUTIQUE DE MAGNETISME. By H. Durville, 1856. Paris, France: No. 5, Boulevard du Temple. Price, 2 francs.

A little volume with the above title comes to us from Paris—an "Experimental and Therapeutic treatise upon Magnetism." The author affirms that in following the experimental method he has discovered the laws which govern the phenomena of magnetism. He demonstrates that the force of nature, magnetism (of lodestones), electricity, heat, light, sound, colors, etc., are only modifications of one and the same principle. An electrically modified force circulates in the human body, in the bodies of animals, in vegetables and even in inanimate nature. All these forces are subject to the same laws. The human body is polarized, and two individuals act upon each other after the manner of lodestones, producing attraction and repulsion or repulsion and unrest. All bodies or agents of nature being polarized, act in the same manner upon the human body by virtue of the same laws.

Mr. Durville demonstrates that there is but one malady, which is the disturbance of the equilibrium of the vital forces, and that this disturbance can be brought about only in two ways: either an organ lacks energy, force, excitement in order to perform its functions, or it has too much energy, force and excitement, and performs them with too great rapidity.

Without medicinal knowledge and without medicinal remedies, therefore, one may rapidly lead in this manner (by magnetism) all maladies which are not the consequence of injuries of the organism too deeply seated, and relieve the intensity of all others.

SPIRITUAL SPECIFICS. *Mind in Medicine.* No. 4. A Sermon preached in the West Church, Boston, by Cyrus A. Bartol, D. D. Boston: H. Carter and Karrick; Chicago: Sanitary Publishing Co.

This sermon by the Rev. Cyrus A. Bartol, D. D., strikes the very chords of psychic harmonies, showing that diseases are the result of disturbed mental conditions, and that wounds which no sword or dagger ever made can be produced by a word, a look, perhaps to the inflictor unknown. His theory is, that good overcomes evil, love overcomes hate and through these combined influences and proper direction of thought and action in good works and active labor disease and mental disquietudes are overcome. It should be read and pondered by every one.

ALL TAUT: Or Rigging the Boat. By Oliver Optic. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.25.

The fifth volume of the Boat-Builder Series is ready for young folks and they will read it with the same delight they have read the preceding volumes. Many of the characters presented in this story have appeared in the series before and are now familiar to the readers. The different kinds of vessels, classed by their rig, are explained and the system by which the rigging and sails of a ship are named are so fully illustrated that the boys will have no difficulty in signalling the ship they want.

EDUCATIONAL PSYCHOLOGY: A Treatise for Parents and Educators. By Louise Parsons Hopkins. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

This little work is a valuable addition to an introductory study of Psychology, and presents in an accessible manner some of the fundamental principles of mental science. The *RELIGIO-PHILOSOPHICAL JOURNAL* fully concurs with the President of Williams College that, "It is written with uncommon discrimination and ability, much condensed, and yet clear."

DORA. By Alfred Tennyson. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, cloth, full gilt, \$1.50.

This is one of Tennyson's gems and is brought out this season in the series of illustrated Hymns, Ballads and Poems. For delicate style and exquisite illustrations it cannot be excelled. The cover is in unison with the contents, and the blending of the coloring and mounting will suit the most aesthetic taste.

STUDY OF THE ENGLISH CLASSICS. By Albert P. Blaisdell, A. M. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

The author in this work has introduced a system of studying the English classics which appears to do away with the necessity for a long course of Normal training when it is thoroughly studied. The entire subject is handled in a masterly spirit, and is presented so plainly it will be of incalculable benefit to teachers and their pupils.

New Books Received.

We have received the following from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.:
A BOSTON GIRL'S AMBITION. By Virginia F. Townsend. Price, \$1.25.

THE FAMILY. An Historical and Social Study. By Charles Franklin Thwing and Carrie F. Butler. Thwing. Price, \$2.00.

Dr. J. R. Buchanan's Manual of Psychometry is still attracting as much attention and interest as when first issued. We are prepared to furnish copies to all those studying this subject. Price \$2.00. Can also furnish his new Chart, \$1.00 each; and Sarcoparilla, practice hints, etc., price 25 cents. These books should be in every library.

The Missing Link in Modern Spirituality by A. Leah Underhill, one of the Fox family, is a most fascinating work giving a full account of the lives of this world-renowned family, where the first tiny rap was heard. For sale at this office. Price \$2.00.

How to Remember by J. W. Cadwell. We are prepared to furnish copies of the latest edition of this absorbing work. Only 50 cents.

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Kanopolis is no fancy scheme on paper; with lots at \$5 each, but a genuine town of wood, brick, stone and mortar, with the air of business and the life and vim of a growing, prosperous city.

A number of stores are established, a grain elevator is in operation, a steam printing establishment is now running, a large, three-story brick hotel is being built, a woolen mill will soon be in operation, a carriage and spring wagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being manufactured, and several hundred thousand sold as soon as ready, and negotiations are pending for a large flour mill, a stove foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

The Town Site is the finest in the entire West, the drainage is perfect, the purest water can be had in great abundance, the air is bracing; the climate is delightful and there is everything to induce health and make life enjoyable.

Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific," recently arrived within twelve miles of Kanopolis, and it is now certain Kanopolis is destined to be a great

RAILROAD, COMMERCIAL AND MANUFACTURING CENTER.

Business Locations.—Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a country of 12,000 inhabitants.

Capitalists should come to Kanopolis, and invest in town lots or erect buildings for rent. Dwelling and business houses are paying 20 to 35 per cent clear on the investment, and town lots are already changing hands at an advance of 50 to 100 per cent over their cost 60 and 90 days ago. Kanopolis is bound to grow rapidly, because it is backed by a wealthy corporation that has taken hold of the town to make a city of it; hence, lands and lots are donated for churches, schools and colleges, and very liberal and substantial aid in various ways is given to all kinds of mills, shops and factories.

PUBLIC SALE OF LOTS THURSDAY, October 14 & 15, 1886

Don't wait for the public sale, but come now and make your own selection of lots at private sale, while you can get the choicest and those that will advance in price soonest. Thousands have made fortunes on real estate in Kansas. One of the safest, safest and best investments that can be made is town lots in Kanopolis.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 6, 1886.

Mr. A. E. Carpenter vs. Elizabeth Stuart Phelps.

In another column is published a critique from Mr. A. E. Carpenter, on Miss Phelps's paper, "The Psychological Opportunity." In order to analyze correctly and criticize in the best interests of a writer and the world, one needs to read between the lines, consider what class of the public is specially addressed, and get closely in rapport with the spirit of the author. It is one thing to criticize a paper by considering only the sentences as arrayed in cold print, holding strictly thereto; another to come close enough to the soul of the writer to read all that is unexpressed and much that is even but dimly, or vaguely, felt.

From Mr. Carpenter's standpoint and according to the strict letter of the paper, his criticism and comments are sound and just. The JOURNAL is sure this esteemed correspondent writes only in the kindest spirit; yet his communication is likely to be somewhat mislaid, and tends slightly to stimulate partisan spirit—than which nothing would be farther from his intent.

Miss Phelps wrote this paper for a popular magazine circulating very largely among people who know nothing of psychical research, spirit phenomena or the literature of Spiritualism. That Hare, Crookes, Wallace, Zöllner, Sargent and others had experimented and written upon the subject, must have been known to the author of Gates Ajar. But she also knew that despite all this evidence, scientific men with rare exceptions have tabooed or enquired at the whole matter, and still do so, though with steadily weakening force.

Miss Phelps has keenly sensed the selfishness and worldly alloy in the orthodox scheme of heaven. No feeling of mere personal security can ever make such a soul as hers perfectly happy. She might have written these lines, which appeared anonymously years ago:

I think there is a little shade of sadness
In the Eternal City of the dead;
Where, otherwise, it is all joy and gladness,
And perfectness, and peacefulness, and rest.I think the ones who pass from earth to Heaven
Do sometimes sigh to talk with us below;
I think they sometimes wish a way were given
To help us in our darkness and our woe.I cannot, and I will not, think they leave us,
Whom they so loved, and instantly forget.
I think they know the daily woes that grieve us,
And long to comfort us, but cannot yet.'Twere not God-like to lift them into glory,
And make them wholly selfish in their bliss.
No, not they long to breathe to us the story
Of that blissed world, and help us grope through this.How long, O Science, will ye pass, unheeding,
The miles magnetic that lie half concealed?
They hide what angels and what men are needing,
A power unlimited when once revealed.Reach up, reach up, and chain these laws supreme,
O mighty Science! so that men may speak.
And hold communion with the world eternal:
Build thou the way for which the angels seek.

The last three verses sing her plea in "The Psychological Opportunity," and the poem entire speaks the unwritten side of that plea and gives voice to her inmost soul. She may have faith to sing of the other world with her life-long acquaintance and former townswoman, Harriet Beecher Stowe:

It is like a life in a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.Sweet hearts around us throb and beat;
Sweet helping hands are stirred;
And palpitate the veil between
With breathings almost heard.

But she wants to know. Not so much for herself alone; rather, for the great world of suffering, struggling souls.

Miss Phelps, in common with the majority of the world, has probably neither the time nor opportunity to make such careful research as is necessary to clear up the mystery. Mr. Carpenter very truly and pertinently

says: "In Spiritualism there have been constantly occurring facts that did not need to be endorsed by the scientific world to be accepted by those to whom they were presented." But to make facts acceptable, to render them evidence, to those who did not witness them—to whom they were not presented, does require the help of scientific methods and the patient co-operation of candid men of science.

The experiments of Crookes, Wallace, Hare and others, are valuable so far as they go. They have all been fragmentary, of brief duration and not sufficiently comprehensive. They fortify the position of Spiritualists, but do not of themselves offer the world all it has a right to demand.

The JOURNAL has good reason for saying that Miss Phelps knows of the labors of the several psychical societies and that her attitude toward the claims of Spiritualism is one of perfect candor. The subject of a future life is regarded by most people as one of stupendous importance. Everybody would dearly like to have such convincing proofs of spirit-presence as have come to our friend Carpenter. But not every one is blessed with such an excellent medium for a companion and helper. Most people must look long and far before they can duplicate his experiences.

For their personal gratification all would like such wonderful tests as have come to Mr. Carpenter and to very many others; but in the nature of things this cannot be as yet. Hence, let Spiritualists join hands with all honest, intelligent, fair-minded attempts in the way of psychical research. Mr. Carpenter has always done this, and the great body of Spiritualists are ready to do it, notwithstanding the partisan sneers and jibes of a few among them who are well meaning but narrow minded, and as full of sectarian bigotry as any follower of Calvin.

Signs and Symbols—Mrs. E. M. Dole.

There is an account of one peculiar phase of mediumship that permeates to a certain extent the Bible, and which demonstrates in unmistakable language the close relations that exist between the mundane and supermundane spheres of existence. That important phase consists in presenting signs and symbols through the instrumentality of dreams. It appears that, in the course of human events (Gen. 37), an industrious citizen of Egypt, Joseph, had on one occasion a significant dream. "For, behold," said he, "we were binding sheaves in the field, and lo! my sheaf arose, and also stood upright, and beheld your sheaves stood round about, and made obeisance to my sheaf." "And his brethren said to him, 'Shalt thou, indeed, reign over us?'" "And he [Joseph] dreamed another dream, and told it to his brethren, and said: 'Behold I have dreamed a dream, and behold the sun and moon and the eleven stars made obeisance to me.'" This symbolical dream-vision had a far-reaching and comprehensive meaning, as duly set forth in the Bible, and has been the theme of thousands of sermons from the pulpit.

Pharaoh, too, was a symbolical dreamer (Gen. 41): "And Pharaoh said unto Joseph: 'In my dream, behold I stood on the bank of a river, and there came up out of the river seven kine fat fleshed and well favored and they fed in a meadow. And behold seven other kine came up after them, poor and very ill-favored, and lean fleshed such as I never saw in all the land of Egypt for badness. And the lean and ill-favored kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them, but they were still ill-favored as at the beginning.'" Following that wonderful dream-vision was another equally significant. He says: "I saw in my dream, and behold seven ears came up in one stalk full and good; and behold seven ears, withered, thin, and blasted with the East wind, sprung up after them; and the thin ears devoured the seven good ears." These symbolical visions were duly interpreted by Joseph.

That dreams and visions were often expected in biblical times is illustrated in the deep anxiety and in terror of Saul, who desired to have God lift the veil that divides the seen from the unseen; but his fervent wish on that eventful occasion was not gratified, for, "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." But in olden times there undoubtedly were also pretenders: "Behold I am against them that prophesy false dreams, saith the Lord."

Not only were symbolical dreams common in the Bible period, but running through all the cycles of the past up to the present time, they have not been any the less prevalent. It must, too, be conceded as a well established fact that symbols, originating from the spirit side of life, are not always presented in dreams. There are many persons whose organizations are so delicately attuned that while fully conscious, spirit symbols can be recognized and interpreted by them. Prominent among the number is Mrs. E. M. Dole, 109 South Pauline Street. For nine years she has been before the public, and her peculiar phase of mediumship has won for her a host of admiring friends. She is clairaudient and clairvoyant, the leading characteristic of her remarkable gifts being her power to see the well defined symbols that are formed by celestial visitants to convey some important lesson or test. When called upon by a gentleman who had been afflicted with what he termed an "interminable law suit," she saw a beautiful road before him in which there was nothing but trifling obstructions, no law suit there—nothing to give him the least fear. Only four or five days before, a troublesome law suit in which

he was mixed, had been amicably adjusted. On another occasion she saw him standing by the side of a wall almost terror-stricken. Then in a moment she saw him on the other side feeling jubilant. He had been in a critical situation a few days before, but at an auspicious moment was lifted out of the difficulty rejoicing.

A lady once brought a cake into the house for Mrs. Dole, without her knowing anything about the circumstance; but the moment Mrs. Dole sat down by her side, the cake was presented to her vision, and its exact locality on the table in an adjoining room was pointed out. At one time when a gentleman was present, she saw, especially for him a motto in Greek, which he and his classmate had in their room while at college. She gave the exact letters, and then translated the sentence, much to his astonishment.

Mrs. Dole seems to have exceedingly clear vision. One will find it impossible to entrap her by any system of artful trickery or well concocted subterfuge. She is certainly a diviner, as applied to those whose spiritual vision had been opened in olden times, and those who consult her will find themselves the gainers thereby.

Hold Fast, and Look Ahead.

The spiritual movement is both a result and a cause. The enlarged thought and the quickened interior life of our day have helped its coming; the efforts of people on the other side, bands of blessed immortals watching and waiting to do something for us, and seeing the hour ripe for opening the way to us, have had their large part in the revival of spirit-intercourse, and in the deeper thought and inspiration and self-study which come with it. It ripens and begins to bear fruit in the new atmosphere. In the quickening spring-time bud and blossom and leaf are borne far away on the gently moving air, so that we hardly know the tree from whence they come. So the influence of Spiritualism is felt by multitudes who know not what it is. A golden light is dispelling the cold mists of materialism; the tendency toward recognizing the supremacy of mind is marked and noteworthy. We have studied matter a great deal, and with good results; now we study mind, and begin to see its supremacy, as well as its interdependence with that outer shell of things which we call matter. Hence come mind-cure, metaphysical cure, prayer cure, a new interest in magnetism and magnetic healing and clairvoyance, and the formation of psychic research societies,—all proofs of the great spiritual activity of our age, and all results of that great wave of spirit-influence which we call modern Spiritualism. All these have their merits and their errors, all are struggles toward the light, but the advocates of some of them try hard to flog at the source from whence they came. Some mind-cure practitioners are especially careful to repudiate Spiritualism, leading advocates of the metaphysical system (if it can be called a system), sneer at spirit-presence and power; there are members of psychic research societies who take more pains to disprove Spiritualism than to study man's psychic powers, and whose methods and spirit are unscientific and absurd. Others are of better spirit, more open to light in all these movements; and such are only in a halting place on the way to higher views.

To magnetic and psychological powers and influences which are natural in our inner life yet wonderful indeed, and to spirit-presence and power, can be credited all that is valuable or true in mind cure and its kindred schools—the rest is cloud and mist, prejudice and pretence. Psychic research will in the end show that man's marvellous and far-reaching psychic faculties open the way for kindred influences and intercourse from the spirit-world, and survive the wreck of the mortal body. Mind in nature is a great thought; carry it out and we reach man's immortality and open ways between life here and the great beyond.

Amidst all these new movements, let us hold fast to Spiritualism and to our good and true mediums and clairvoyants and magnetic healers. While hospitable to the merits of those gropings toward the light, we can see and frankly criticize their imperfections; especially should we see the absurdity of using them to explain away Spiritualism or as substitutes for it.

Long on Hell, Short on Humanity.

Dr. Sunderland of Washington, would have delighted the heart of John Calvin. He thinks the world is going to the demeriton bow-wows all because hell has been robbed of its lake of fire and brimstone. His single anchor of hope now is President Cleveland. If only he can retain the Chief Executive as a regular listener to his effete theology the world may yet be reclaimed—in his opinion. Hence he steels his heart to the most elevated characteristic a man can display.

Deacon Patterson, who has for many years done faithful service in the office of the Supervising Architect six days in the week and zealously served on Dr. Sunderland's staff each Sunday, has been removed from his clerkship. He is an old man but still competent for his duties, and has a large family dependent on his earnings. A large number of the congregation called on preacher Sunderland to solicit his services in appealing to the President to restore Deacon Patterson to his clerkship. The callers were treated with disrespect. Said a member of the church when interviewed: "The truth of the matter is, Dr. Sunderland is more afraid of losing Mr. Cleveland by speaking of political matters to him than of being the humane act of endeavoring to help an old man who is

"a deacon in his own church, and who, with his large family, is near starvation. A party of us went to the President and he intimated that, should Dr. Sunderland support us in our desire to have the old gentleman reinstated, it would be done. But the Doctor stubbornly refused and a great many of us left the church. A large number will do so before another week is gone. Not one member in twenty will support the Doctor in his course."

This Sunderland is the preacher who grossly and maliciously attacked the RELIGIO-PHILOSOPHICAL JOURNAL not so very long ago. The records will show that those who have maligned, misrepresented, or abused the JOURNAL, are neither worthy followers of Jesus' teachings nor such as make this world better.

"Do You Know Dr. Teed?"

"Do you know Dr. Teed, late of New York and now in Chicago, and what do you think of his teachings?" asks a city reader of the JOURNAL. Yes, we know him. Personally he is a harmless sort of individual so far as we know. The mental medicine, theology and "new discoveries" which he sells and gives away are all compounded from the same ingredients. To-wit: A heterogeneous conglomeration of Ancient Mysticism, Astrology, Theosophy, Modern Science, Judaism, Buddhism, Christianity, Materialism, Spiritualism, Transcendentalism, Egoism and Morbid Brain. The product is about as useful, and healing to soul and body, as the froth which bubbles over the edge of a glass of soda water.

But he is doing good. He fills a long felt want. In every large city there are old women of both sexes and all ages who must have their intellectual drunk every now and then, or become a burden to their friends and the public. These old women of both sexes and all ages are now drunk with Teedian beer, on which no government license has been paid. Under its influence their spiritual vision is opened and they learn that though seemingly but ordinary mortals, they are in fact the apostles, seers, sages and great ones of the past, once more embodied in "material substance." Once they supposed that death of the physical body was an indispensable pre-requisite to an entrance into the Spirit-world, now they find they are mistaken and all that is necessary is to learn to walk the Teedian bridge across Jordan.

It is curious to watch the happy effect this Teedian stuff has upon those who hunger for it, and who gulp it down in huge quantities without a wink. It has all the exhilarating effect of champagne, and the soothing influence of morphine. Once filled with this gas producer, the subject sails away into "no-space," "no-time," and all things mortal cease to trouble or make afraid. No don't discourage Teed. Keep him in town. He is no worse, than chewing-gum, moxie, liver pills, soda water, or weak tea. He is better medicine than opium, calomel, orthodoxy or materialism. If his patrons get enough to make them sick, they will recover; if they do not get sick, this fact alone will be evidence sufficient to commit them to the insane asylum; in either case their families will be the gainers.

"An Envious and Eminent Place in American Journalism."

Doctor William James, Assistant Professor of Philosophy in Harvard University, and an active, fair-minded member of the American Society for Psychical Research, in a letter received last week takes occasion to express his opinion of the RELIGIO-PHILOSOPHICAL JOURNAL. The opinion of such an able writer, prominent educator, and cultured gentleman, is not only of interest to the JOURNAL, but to its world-wide circle of readers. Dr. James may fairly be taken as a representative of a large body whose interest in psychical phenomena is active, permanent and friendly and whose co-operation is both desirable and important to the cause of truth.

Here is that portion of the Professor's letter of interest to the JOURNAL's readers:

"The double task of the RELIGIO-PHILOSOPHICAL JOURNAL, of fighting against 'much that is respectable'—as the fashion goes—and for much that is not, makes its problem a peculiarly difficult one. I follow its career with interest, and anxious myself to strike the right balance between over-criticism and over-credulity, believe that I learn much from its pages. The invariable manliness and straightforwardness of tone of its original matter are most refreshing. Whatever mistakes of detail it may make, those qualities give it 'an enviable and eminent place in American journalism.'"

Wages One Hundred Years Ago.

Those who are working themselves into a fever over the "demeriton grind" of the present age, will do well to ponder the following statement. It is taken from a volume entitled, "Home Industries and American Labor," being four lectures delivered in Harvard University during January, 1885, by Prof. R. E. Thompson of the University of Pennsylvania.

In 1795 the Schuylkill & Susquehanna Canal Company advertised for workmen, offering \$5 a month for the winter months and \$8 for summer, with board and lodging. The next year there was a debate in the House of Representatives, which brought out the fact that soldiers got but \$3 a month, a Vermont member, discussing the proposal to raise it to \$4, said that in his state men were hired for \$15 a year, or \$4 a month, with board and clothing. Mr. Wade of Pennsylvania said: "In the States north of Pennsylvania the wages of the common laborer are not upon the whole superior to those of the common soldier."

In 1797 a Rhode Island farmer hired a good farm hand at \$3 a month; and \$5 a month was paid to

those who got employment for the eight busy months of the farmer's year. A strong boy could be had at that time in Connecticut at \$1 a month, through those months, and he earned it by working from daybreak until 8 or 9 o'clock at night. He could buy a coarse cotton shirt with the earnings of three such months.

Matthew Carey, in his "Letters on the Charities of Philadelphia" (1822) gives a painful picture of the working classes at that time. Every avenue to employment was choked with applicants. Men left the cities to find work on the canals at from 60 to 75 cents a day, and to encounter the malaria which laid them low in numbers. The highest wages paid to women was 25 cents a day, and even the women who made clothes for the arsenal were paid by the Government at no higher rates. When the ladies of the city begged for an improvement of this rate, the secretary hesitated lest it should disarrange the relations of capital and labor throughout the city! Poor people died of cold and want, every winter in the city, and the fact seems to have made an impression only on benevolently-disposed persons like Mr. Carey.

The Duty that Liberals owe Their Children.

It is a notorious and lamentable fact that Liberals of all shades of belief, from the Unitarian to the Agnostic, and including Spiritualists, do not exhibit sufficient interest in the instruction of their children in those lines of knowledge through which they, the parents, have escaped from theological bondage, or avoided becoming slaves to error.

On next Sunday morning at Madison St. Theatre—opposite McVicker's—Wm. M. Salter, lecturer for the Ethical Society, will speak upon the duty that Liberals owe their children. The JOURNAL hopes its city readers will hear what this earnest and able man has to say. It may be well to mention in this connection that seats are free at Mr. Salter's Sunday meetings.

To Boston Readers.

The Mutual News Co. of Boston, has removed to new and commodious quarters at 176 Devonshire St. A retail department has been added to the wholesale, and the RELIGIO-PHILOSOPHICAL JOURNAL can always be found on sale there. This stationery store and news stand is centrally located, and convenient for many of the JOURNAL's Boston readers.

The JOURNAL is also on sale at the office of its esteemed contemporary, the Banner of Light. Mr. Cornelius Bradford, who supplies papers at Metropolitan Hall on Sundays, sells the JOURNAL. Those who are not yearly subscribers may obtain it at either of these places or order it through their local news-dealer.

Briggs of Boston.

This swindler is again "doing" the West in more ways than one. Two weeks ago he was at Grand Rapids pretending to be a medium for spirit manifestations. He is an unmitigated fraud and liar. If a rather short, effeminate acting, smooth tongued fellow turns up and says his name is Briggs, tells large stories of his powers, says his seances resemble those of Mrs. Lord, etc., spot him! Should he venture into Chicago the JOURNAL will endeavor to provide him with a certificate from a police Justice entitling him to 100 days of hard labor and his board.

GENERAL ITEMS.

Now is the time to ask your friends to subscribe to the JOURNAL.

We extend our thanks to Dr. W. B. Mills, of Saratoga, N. Y., and Mr. M. T. C. Flower, of St. Paul, Minn., for their photographs, which we place with our valuable collection.

W. J. Rand, of Brooklyn, N. Y., writes: "We are having regular meetings at Conservatory Hall. J. J. Morse will occupy the rostrum in November, and Mrs. Helen J. T. Brigham in December."

The excellent article which we published last week under the head of "The Spiritual Philosophy," by G. H. Romaine, should have been credited to the Cincinnati Enquirer. It was inadvertently omitted.

\$2.50 pays for the JOURNAL one year. Any one who reads 52 consecutive numbers and then thinks he has not got the worth of his money, can have it refunded on making application.

J. Clegg Wright speaks in Cincinnati this month. Many in Chicago who have heard him in the East are anxious to have him here. Any local society here that secures him will be sure of a full house during his stay.

A. E. Carpenter, widely known as a lecturer, skillful mesmerist, and an earnest Spiritualist, in a letter to the JOURNAL writes: "Let me add that I rejoice in the work you are so bravely doing, and you have my hearty God speed, in all exposure of fraud and sincere statement of truth."

Mrs. M. A. Howes, who comes to Chicago well recommended as a test medium and a lady, has located for the winter at 48 Warren Avenue, near Ashland Avenue. She informs the JOURNAL that her hours for receiving calls are from 9 to 12 and 1 to 5 o'clock daily except Sunday.

A London audience raised storms of dissent when Henry Ward Beecher told them of probation after death. Your solid Englishman wants no such sentimental nonsense. "Give the sinner hell," is his word. The Chicago Tribune wickedly suggests that they would dread to see Guy Fawkes, wicked old Judge Jeffreys, and the wretched old British kings in heaven,—which is no great wonder.

The Journal of the American Academics for October, is wholly taken up by an able and thoughtful paper from Prof. Alexander Wilder, entitled Ancient Symbolism and Serpent Worship. Those interested in such studies cannot afford to miss this learned exposition. Single numbers, 25 cents. Address the Editor, 605 Orange St., Newark, New Jersey.

...the street, Chicago, Ill.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

A Day Close.

BY KIMMA TUTTLE.

The day has gone in just the common fashion, Eating and drinking, doing this and that. Which needs must be—maybe a word in passion And scores more simply common-places and flat. The time has come for sleep; robbed from departing To realize where still puppets scent the air I pause and wait, wishing before the starting To offer up my heart-felt evening prayer.

"Source of all life, I thank Thee with heartfulness For such sweet trifles as have blessed my day! How could I be ungrateful or feel dullness! With something to do, and sweet to say? To play my child's sunshiny, tangled tresses, To teach her lessons, varied and of use, To knot her ribbons, re-adjust her dresses, And for her naughty moments find excuse.

Were something to bless life for, and how lonely Her day had been without my watchful care. Love has more angel watchers than those only Whose viewless robes are formed of mist and air, And oh, my last night's dreams all day have cheered me By bringing freshly up, with wondrous art, Snatches of song, and kind words which endeared me To those whom Heaven ordained friends of my heart.

The pretty babe which floated in to see me, Its flower-like face alight with its smiles, Was quite enough to make all sadness flee me And give me dreams of Heaven's enchanted isles, Where the fair-haired child was transplanted, To bloom secure from accident and blight! Her little life is full of joys enchanted, And that should give her lover's pure delight.

A youth came in from the world's rush and jostle To rest an hour beside our parlor fire; A fair-haired man—Truth's child, the apostle, Wishing to climb with me to doth aspire. I have worked and waited, learning patience Year after year, unceasing heavy wheels, Pain to believe the brilliant, fleeing dream, Might soon be reached, know how youth, traveling, feels.

I know how slow our dreams assume the real, What fail discouragements lurk all about, And how, too oft, we have a grand ideal, While the gradual real we must do without! But it were cruel to count mischances And bridle young Hope till light, dies from her eyes. Bid Youth Godspeed and struggle for advance Counting on victories as on sunrise!

For sometime, in some shape, they shall achieve them, They may be near or may be far away, But all true workers first or last receive them In growth of soul or error's waste decay. We may not dictate, we shall not frustrate, Unto ourselves, or to the common leal; Unbinding self from personal ambition Joy in advancing universal weal.

The trivial things seem sunnier well compensate The ceaseless efforts of my common joy; If some vexed dream comes after, then to ingrate To Fate am I, I hope the best away. My hour at brush-work, swift as magic, took me Across the ocean to the lovely Rhine Dotted with fishing boats. All else forsook me The while I made its banks and blue waves mine.

Then I came back to our Arbutus trailing, Its stem of waxen bloom 'er mossy bank; I made its woodland sweetnesses availing To deck home's walls—beauty in foremost rank. Now from the Actual, where Strength and Valor May never rest in undisturbed repose, To the Ideal, where in quiet pallor Peace reigneth queen, I rise at this day close.

A Glimpse of Heaven.

The Strange Story of a Young Woman in Merrimack.

to the Editor of the Religio-Philosophical Journal.

It appears from the *Boston Herald* that Miss Melinda Bailey, a young unmarried lady, has been for some time a resident in the family of Ralph Sargent, at what is known as the "Lower Corner," nearly half way between Merrimack and Amesbury. Since her arrival in the Sargent family, Miss Bailey, who has just lost her mother, whose nurse she had been through a long and lingering sickness, has been very ill from complete nervous prostration, and has been under the charge of a physician in Amesbury, who considered her situation as extremely critical. Last Thursday, the *Haverhill (Mass.) Gazette* says, she appeared to grow rapidly worse, and at her request a clergyman was called, who, after the usual conventional services, pronounced her to be in a comatose condition. Soon after, she grew rapidly weaker, and at last lay peacefully back on her bed, and, to all appearances, seemed to be dead. As the doctor lived nearly six miles off, and her dissolution was somewhat expected, no attempt was made to summon medical aid. The limbs grew stiff, and, except for the fact that the flesh retained its natural color to some extent, there was no unusual appearance. After the body had lain in this state for some time, neighbors coming in, the grave clothes were brought out and preparation made to prepare for the last rites. Soon a slight perspiration broke out on the body, and with a long-drawn respiration the vital spark, which seemingly had long been exhausted, flamed up once more, and, to the surprise and horror of those gathered there, the supposed corpse sat up in her bed, and, with half-dazed eyes the mourners gathered around.

According to one of the neighbors, the first word uttered by any of the party came from the dead-alive, who, with tremulous accents, said: "Ahl heaven is a beautiful place, and I should have been so happy to have stayed there; but I so longed to see my brother and sister once more." Then she turned to some of the friends of the wondering spectators and the doctor sent for, who found his patient rather better than on his previous visit the day before, and since that time she has, to all appearances, steadily improved. During the last two or three days Miss Bailey has been somewhat deranged.

A Cheering Conviction.

It is a cheering conviction to know that though there are men in the Congregational Church who, like Dr. Withrow, of Boston, thank God they have no new thoughts about religious belief, there are still many who proudly acknowledge their fellowship in feeling with their brethren of avowed liberal faith, the liberal faith embodying belief in man's divinity as well as in man's sinfulness. The Board of Missions regards as heretics those who view as prophetic words the fulfillment will illuminate the eternal years of God. As men's hearts grow deeper their theology grows broader, and their theology disappears and their humanity blossoms. The sincerity of love to God is measured by the love to fellow man. The angel who writes in the "book of gold" knows little of heaven's secrets, but illumines the sacred page with deeds of human love. The Christ whose gospel the churches aim to proclaim know nothing of the theology over which they so fiercely contend now. He was not a Christian according to the standard of some of our theologians. He never taught theology, nor did the early disciples; they were occupied with matters of greater moment. We do not up the theology, in the influence of their example, but in the influence of their love. It glows in the web of the mantle Theodore Parker laid behind him, it glows in the sky, bending like the hand of God, over the soul of the humanity-loving missionary, it illumines in the convictions starting these nights of controversy, and it will illumine the dawn of a new day and dawn in the bosom of a new revelation.—*The Day Star.*

Space, Time, Power—Deity.

To the Editor of the Religio-Philosophical Journal.

Who, what, and where is God? This is the question of the ages—past and to come. Answers, so far, are contradictory and confusing; they will be more clear and consistent some day, but the full answer must come from the Infinite. In the *Religio-Philosophical Journal*, of Sept. 18th, I discussed the subject of Theism, in its scientific aspect. The reader who had patience to peruse the few concise thoughts there presented will be prepared to follow me in another short article.

If scientists were not such egotists I should have more respect for science itself. Much of the old scientific gospel has been exploded. At first science declared dogmatically that nature abhorred a vacuum. After a while he declared that nature abhorred a vacuum to the amount of 32 feet perpendicular. Then, again, with a wink of the eye, he declared that nature did not abhor a vacuum at all. Still, the old metaphysical fog loisted that there was such a thing as a vacuum, a vast expanse, wherein that nonsensical conception called nothing reigns supreme.

Many speculators of the day commit many similar errors and follies. They are simply literary balloons ascending upward, and perform their machine work for our amusement. Many of their machines burst, and tumble down, and we hear of them no more, only in the similar efforts of their successors. There are two ideas, both quite popular, as to the ultimate universe; one accords with the old definition, that is, "It is something whose centre is everywhere, and whose circumference is nowhere." The other accords with the popular evolution theory, that "each conscious individual is a centre of the universe," in other words, man is a god.

I did not propose, in my first article, to combat anybody's favorite hobby, because it makes the contest personal, for the hobby and the man are one. I do not propose to do so now; but I am constrained to observe, that all of the popular writers upon Theism are in the category of Archimedes, who only lacked a fulcrum upon which to place his lever in order to be able to move the world. Perhaps they are more like our ancient brethren, who supposed the world to rest upon the back of a huge tortoise, but did not get so far as to find upon what the tortoise rested.

In announcing the fact that what we call in our every-day conversation—space, time and power, are absolute entities, something not things or mere conceptions, I have provoked the sneers of balloons. I cannot help it, the truth is the truth, and will bear any amount of sneering; albeit, Lord Byron observed that "nobody could answer a sneer." But when I further stated that these three defined God, and illustrated their interdependence, and substituted by reference to the common use of those known appliances of pure intellect, the mechanical power, the advantage of all the learned critics in the world, I have a fulcrum upon which to rest my lever; and my universe is not mere vacancy, nor does my world rest on the back of the tortoise, nor do I make man a god just now.

God is, and must be, the unconditioned. If so, what will we call space, time and power must define Him. He exists not alone in these conceptions; they are Himself—the Supreme Intelligence, and out of his fullness—whatever that may be—is manifested in life and form, all we see or ever will see. The phenomena of what we call nature is only the visible panorama of all we can ever see of God. "So man hath seen God at any time," says the apostle John. The Moslem conception was eminently truthful from our finite standpoint. God is recorded to have first appeared to Moses in a "burning bush." The Divine spoke to Moses, and defined himself in these words: "I Am That I Am," the self-existent, and eternal. What did Moses see? Just a bush enveloped in a halo like fire burning, but the bush was not consumed. Here we have the bush, that is, something natural, surrounded by a burning light, and God was there. Some folks look for "God in nature," but this is not correct. Nature, like the bush, is in God. Perhaps, if our eyes were opened, as those of Moses were, we would see the glory of the Divine surrounding and including everything visible. Again we are told that Moses desired to see God, and did see something of him. Moses being hidden in the cleft of a rock saw the glory of God resting from him. He did not see God's coming or going, but only his "back parts." We do not look through the things of next year, next week, to-morrow, or the next intellectual moment,—we see all things as moving from us. We can only learn God as He manifests himself, exhibiting to us his peculiar attributes. The manifestation of the Divine in Jesus was the most perfect yet accorded to human vision. His unselfish life, labors of love and exhibition of his supernatural power, all, as he declared it to be, of the Father, purposed anything in any previous manifestation; and we may think of him as one of those who walked and talked with God.

The truest manifestation of the Divine was, of course, in man himself. Hence it is not a myth that he is in the image of his Creator. The human soul partakes of the divine nature from which it proceeds. It is, therefore, part and parcel of the unconditioned, and must realize that what we call space, time and power, define the Deity. I know these common words, thus applied, will disgust some persons, just as the seamless plain garment of the Christ, suggested to some minds his plebeian origin. Out of respect for fastidious tastes, we may use some synonyms that will please the ear, and encourage the eye. Instead of what we call the "all of space," we will declare the Omnipresence of the Divine; instead of all of time, say Eternity; instead of the word power, say Omnipotence. Mark a distinctive hue. I do not say of God that He is merely omnipresent, but He is omnipresent; not that He is eternal, but Eternity—the ever-existing; not that He is omnipotent, but Omnipotence. These fine, big words will satisfy the fastidious, who are a numerous class in this world. Names are esteemed important things by many wise people. Even Dr. Talmage remarked in a recent discourse that many children were injured for life by carrying silly names given to them at their baptism. He may be right. Hence to be rightly understood, I have called attention to this part of our subject; but the simple words—space, time and power—have no purpose as well as grander synonyms. There can be no appealing about tastes; we want correct ideas. Words are children's toys anyway, for we are all now only children, in the kindergarten as yet. It will not be so always. "When I was a child, I spoke as a child, I understood as a child, but when I became a man, I put away childish things." As children we said the sun rises in the east and sets in the west, and were sure it was so; but we grew away, and we now speak of time as passing, and we know now that we are ourselves moving on, but that the eternal now moves not. In the Omnipresence of the Divine "we live," in the Eternity "we move," in the Omnipotence of the "I Am," "we have our being."

I conceive the apostle Paul understood the matter, else why say, "live, move and have being" in God? The reader will see at once that we cannot locate God in nature, but we must locate the nature as a part of God. Hence we need not hunt for God as the hen searches for the bug under the chip. We should be satisfied to know that we are a part of his glorious Omnipresence, identified with his eternity, and having our "being" in the amplitude of his spirit—his veritable Omnipotence.

I may be asked, "Where is your personal God, or do you believe in a personal God?" Not as those who have a vain and fanciful conception of what constitutes personality. My God is the ALL of personality, and hence intensely personal. Wisdom and love are simply attributes of a personal, and God has been pleased to present us many manifestations of these, and also of his essential power. The part of his personality most interesting to us—his dependent children—is love, and hence he is the All of Love; and hence we say, "Whoever abideth in love, abideth in God." Just so, hence our immortality. My personal God is my Father, your Father, and the Father of All; and I ever address him as such. We are not wails, not castaways, not subjects of mere chance. We are brethren, and our relationship extends farther than we can conceive; hence we give no proof that we love all. Life is not

The Kid's tale full of sound and fury,

signifying nothing.

unless we make it so, by wasted opportunities, and

allowances for blarney. T. C. G.

Lehigh, Tex.

The Musical Union and Wesleyan of this country

were asked to help get a new organ. The

Wesleyan, out of the kindness of its heart,

sent a new organ, but the Musical Union, being

poor, but not less kind, sent a large quantity

of money, but he lost it all after the war.

HAUNTED IN FREEDOM.

A Story That Comes From Dover.

How John Hess's Ghost Vexed William Darrah—

A Pretty Wife and a Punctual Murderer—An

Apparition Visible to Several Persons.

A strange sequel to a very sad story that agitated

Philadelphia fifteen years ago comes from Dover,

Del., says the Philadelphia correspondent of the

St. Louis Globe-Democrat. In 1871 John Hess was

lieutenant of police in this city in what is now known

as the Eighth District. One of his subordinates was

known as William Darrah, who was an inseparable

companion of his superior officer. Darrah had a

very beautiful wife and two lovely children. The

two men had been acquainted from boyhood up, and

Hess was a frequent visitor at the home of his sub-

ordinate. One day in the summer of 1872 Mr. Darrah

received an anonymous note warning him to be

careful, as the latter was taking advantage of

the roundman's absence from home to make love to

his pretty wife. No heed was paid to the letter, and

so little stock did Darrah take in it that he

laughingly showed it to his superior, and, shaking

him by the hand, said, "I would no more doubt you,

old boy, than I would the Bible."

Not many days after this Darrah received a second

note, and a week later a third, all of the same im-

port. These he paid no more attention than he

did to the first. On or about August 15, 1872, Darrah

was doing day duty. He was late, suddenly ill in

the street and hurried home to obtain medical at-

tendance. As he entered the house he saw Lieutenant

Hess in the back kitchen with his arm about Mrs.

Darrah's neck. To say that the man was startled

would be but faintly to express it. He said nothing,

however, but went upstairs and threw himself on

the bed. Within twelve hours he had fully recovered

and was again on duty. The following week he was

placed on night duty, his hours of service being

from 7 p. m. to 6 a. m. About 5 o'clock in the

morning, while patrolling his beat, he was approach-

ed by a woman who thrust a note into his hand and

then disappeared down a dark alley-way. Darrah

walked under the light of a street lamp, and opened

the piece of paper, which was folded several times.

He read these words:

"You do not believe what I first wrote to

you. If you doubt me, go to your home at once."

The policeman had almost forgotten the anom-

ymous communications and the subsequent sight in

the back kitchen, but this brought it to his mind

with renewed force. He hurried to his humble

dwelling, and, instantly entering, he found his

back kitchen door ajar. He stepped in, and found

that Mrs. Darrah was lying face down. After she

had adjusted it to her satisfaction she threw her arms

about the neck of the handsome lieutenant and

kissed him passionately several times. Darrah was

almost stunned. He went back and patrolled his

beat until 6 o'clock, then, going to the station house,

he met Lieutenant Hess just as the State House bell

was striking the hour. Approaching him, he

said:

"John Hess, we have been friends for many years.

I have trusted you as I would my own brother. I

have been warned, as you know, that you were tak-

ing advantage of this friendship. I could not and

would not believe it until this morning, when I was

convinced with my own eyes. It is impossible for

me to permit you to go any longer. To-morrow

morning at 6 o'clock I will kill you. Make the best

of the twenty-four hours you have to live, for, as

true as God bears me, I will do what I say."

Then taking off his badge, Darrah laid it upon the

desk. Lieutenant Hess laughed and showed his

handsome teeth.

"You are very foolish, Bill," he said, "and you are

mistaken."

Darrah made no answer, but walked out of the

station house and strode out of the house. All

that day he was seen wandering about the streets in

the vicinity of the station house, apparently suffering

from the most intense mental agony.

By midnight he looked to be a dozen years older.

He did not go home, but paced restlessly up and

down the sidewalk in front of his home from 9

o'clock in the evening until the next morning. At

6 o'clock in the morning he entered the front door

and found Hess as he had expected, sitting in the dining-

room reading a newspaper. He went in, sat down,

and never uttered a word. Hess made some flippant

remark, but received no reply. The minutes sped

by, and just as the factory whistles began announc-

ing that 6 o'clock had arrived, Darrah arose from his

chair. "I gave you twenty-four hours to live," said

he, advancing toward Lieutenant Hess, "and now

your time has come." With these words he drew

from his breast-pocket a bull-dog revolver and

plunged it within a few inches of Hess's breast, fired.

The ball went directly through the heart of the

police lieutenant and he fell to the floor a corpse.

To make a long story short Darrah was arrested,

tried and convicted of murder in the second degree,

the jury taking into consideration the extreme

provocation which the slayer of the destroyer of his

happiness had been subjected. He was sentenced to

six years' imprisonment, which he served and then

disappeared, his family in the meantime having

broken up, and gone no one knew whither. Not-

ing was heard of the broken-hearted and prematurely

aged man until a few years ago, when it was learned

that he was living in obscurity in the State of Del-

aware, and here is where the singular sequel comes

in.

About a year after his release from the Eastern

Penitentiary Darrah was suddenly awakened by

seeing a bright light in his room. He arose, dressed

himself, and sought to discover whence the glare

came. The whole room seemed to be illumined with

a ghastly glow, but no fixed light whatever. The

glow came from the ceiling, and he saw that he was

looking at a man, who was looking at him. He was

unimpaired and that he was not the subject of hallu-

cination. Seated in a chair near the head of the

bed, he saw the dim outline of a form. As he looked

the glow in the room became dimmer and the form

more distinct, finally resolving itself into the shape

of a man, clothed in a blue uniform. To Darrah's

unbearable amazement he recognized the features

of the man he had slain years before. This is the

story in his own words:

"I was perfectly sober," said he, "and fully awake.

As the figure became more distinct I thought it was

a real living person, but the closer I looked the more

convinced I became that it was not a living man, for

the features were those of John Hess. He was

smiling just as he used to smile when we were

friends, but his eyes were staring and his mouth

was twisted back his head and extending his arm

when he was very well pleased with anything. 'This

is what the figure did, and that is why I recognized

him. I felt my hair standing on end for a moment,

but the feeling of fear soon left me, and I picked

up enough courage to say: 'Is that you, John?' No

sooner had I spoken than the form disappeared like

a flash and the room became dark again. I could

not sleep, but sat up and waited until daylight.

I picked up a morning newspaper and

saw it dated Aug. 27th, the anniversary of the day on

which I shot my old friend."

Exactly one month after this Darrah's strange ex-

perience was repeated, and on the next month, the

next. Then, determined to see whether the ap-

parition was the result of a disordered mind or not,

he called a friend, one Abraham Huckle, who sat

up with him all night. Just before daylight the

little room was lighted up again with the strange

phosphorescent glow, which, as before, grew less and

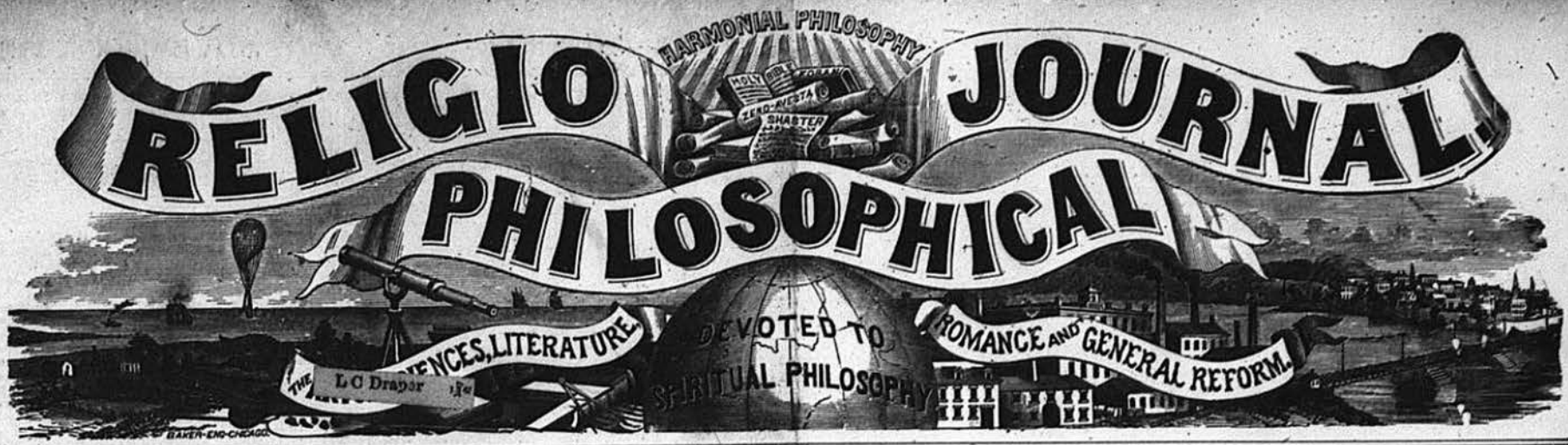
less bright, and as it died away the form of the man

in uniform became visible in the chair at the head

of the bed. His head was thrown back and his arm

extended, and his expression was that of one enjoy-

ing a joke. The two men sat up until about twenty



Readers of the JOURNAL are especially requested to send to items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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WHAT IS CHRISTIAN SCIENCE?

A Lecture Delivered by Mrs. U. N. Geste-feld before the Psychical Research Society of Chicago, on Tuesday Evening, November 2nd.

Criticized by Rt. Rev. Samuel Fallows, D. D.
(Reported for the Religio-Philosophical Journal.)

On Tuesday evening of last week occurred the regular monthly meeting of the Western Society for Psychical Research. As psychical problems seem to be involved in the system of healing known under the several names of "Christian Science," "Metaphysical Treatment," "Mind Cure" and "Mental Healing," it was deemed advisable to give a representative practitioner who follows her profession under the banner of "Christian Science," an opportunity to expound her conception of the theory before the Society.

At the appointed hour a woman with a modest, but self-possessed, and cultivated air arose to deliver her paper before the largest audience which has ever attended a meeting of the Society. The JOURNAL gives the essay complete, together with a brief of the criticisms. Mrs. Geste-feld spoke as follows:

The question, "What is Christian Science?" is one among others which are given to the nineteenth century to answer. This question naturally includes the others, "Where did it come from?" "Is it a modern discovery?" "What does it teach?" and "Is it true?" As must inevitably be the case—and fortunately so—whenever there is a new theory advanced for public acceptance, there is much controversy over the settlement of these questions; fortunately, because only in that way the truth itself, the essence of the theory, that which not only keeps it alive, but which causes it to grow into such fair proportions that it makes and keeps for itself a place among those subjects which occupy the thinking world, is brought to light.

It is a fact which any unprejudiced observer is compelled to admit, that what is called "Christian Science," has made rapid strides forward in the last few years. It is a subject which engrosses a large share of public notice, and does so because it speaks for itself, and commands attention through the results of its practice.

The demonstrations of the theory are such as appeal to every one; to the thinker and scholar, as well as to those whose whole time and attention are taken up in the acquirement of those things which are necessary—apparently—to sustain life, and who consequently leave to others the settlement of the questions involved, content to accept their dictum in the matter.

As a help toward the solution of the first question, "What is Christian Science?" let us look at the meaning of the two words separately, and in combination. Webster defines "Science" as "the comprehension and understanding of truth or facts; truth ascertained; that which is known; hence especially, knowledge duly arranged and referred to general truths and principles on which it is founded, and from which it is derived."

Christian—the noun—"is one who professes to believe in the religion of Christ; and Christian—the adjective—"pertaining to Christ or his religion."

Looking for the definition of religion, we find that the Latin word *religio*, from which it is derived, means "to gather, to bind together;" and religion is defined as "the recognition of God as an object of worship, love and obedience; and as distinguished from Theology, is subjective, designating the facts and acts of men which relate to God."

The definitions of "Christian" belong pro-

perly to Jesus, instead of to the Christ. Jesus was the man who had a religion; that religion was the understanding of a science; the science of the being of man, his origin and destiny; that science divine, because not of human origin; demonstrable by man and so proven to be a truth which he neither made nor can alter; demonstrated by Jesus to the utmost in his works, and final victory over death itself; and so the continuity of life, or immortality proven.

The result of his religion or understanding of the science of being, was the development of the Christ, the only begotten son of God, the Father, or the divine Principle of man.

"Christian Science" then, is that ascertained and arranged knowledge which is the result of the understanding of the principle of man, as taught and demonstrated by Jesus; and the comprehension of "Christian Science" by the individual, is also the understanding of that principle; and the outcome of the understanding, is the evolutionary process whose ultimate is the evolved or developed Christ.

"Christian Science," therefore, is a science because it is a comprehension of truth; truth ascertained; that which is known; known, because it can be and is, demonstrated. It is knowledge duly arranged—and referred to the eternal truth and principle on which it is founded and from which it is derived. It is "Christian" because it gathers or binds together those recognitions of God as an object of worship, love and obedience which constituted the religion of Jesus.

It is the antipodes of the science which is founded upon the hypothesis that matter is its own law-giver.

The name, "Christian Science," is comparatively new. The theory is but an exposition of the one truth which always was and always will be, but which has been nearly lost sight of because of the mistake men have made in the accepting the symbol, for the thing expressed by it. The theory is a presentation of the why and wherefore of man's being; whence he came; what he is, and what his destiny; and founded upon the understanding of those facts, it contains a method of self-training, through and by which man works out his own salvation from sin, sickness and death, because of his realization and use of the higher law which dominates the law producing them.

This new-old Science, when presented to the minds of men for their acceptance, is rather startling, and appears impossible in proportion as those minds are materialistic in tendency. The name, "Christian Science," the presentation of the truth it embodies in such a manner that all can have a practical demonstration of it, and the method of self-training which enables one to extend the demonstration, are the work of Mrs. Mary B. G. Eddy of Boston.

The error which nearly all Christendom has fallen into, is the recognition of the person Jesus alone as divine and the only begotten son of God; instead of understanding the Christ as such; Jesus' life teachings and works, being but the demonstration of the science of being which is divine because it develops or evolves the Christ who is one with the Father, the man regenerate, the perfect man who is the son of God.

It will thus be seen that "Christian Science" means vastly more than a new and improved method of healing the sick. It does not simply mean the cure of disease in others by the use of something which one has been taught. It means self-conquest, spiritual growth and development; and through this self-conquest, growth and development which is the result of the understanding of what he is aiming at, he becomes that which enables him both to prevent and overcome all forms of suffering.

The healing of disease is, in comparison to what the understanding of the science reveals, but as the first letter of the alphabet to all that must be learned, before books can be read and understood. The so-called "Christian Scientists" who proclaim the doctrine and practices its method of healing because he accepts another's dictum as to its truth, but repeats that first letter as he is told to repeat it, and his ability to read the volumes beyond, will be of very slow growth.

Having thus briefly and so necessarily somewhat imperfectly replied to the first three questions, I will endeavor to explain further what "Christian Science" teaches.

Science as understood to-day, is materialistic in tendency. All is denied as true or existing, that is not cognizable to the senses. The presentation to a scientist of certain phenomena which he cannot explain by what he has already found out, results, in many cases, in an absolute denial both of the phenomena and the possibility of its manifestation. Why? Because they cannot be explained by any—to him—known laws, and because the explanation offered by those who claim to understand the phenomena, belongs to the realm of the—again to him—unknownable.

These scientists profess to despise credulity; but are they not guilty of incredulity when they deny as true or existing that which they do not know, as such, and base their denial on the assumption that nothing is true or exists, that is not cognizable to the senses? The real Scientist will hold firmly to that which is proven to him to be true, but will postpone judgment upon whatever else is presented to him, not denying the possibility of proofs of further truth, by relegating such presentations to the realm of the unknownable.

To admit, and even insist at the beginning of investigation that there is an unknownable, or that the mind of man is incapable of

arriving at a full understanding of the all, is to make a mistake at the outset; is to erect a barrier which he will later be obliged to level again. In this connection, I quote the following from a work of Mr. Marion Crawford:

"Man, they say, is limited in capacity; he can, therefore, not comprehend the Infinite. A greater fault than this could not be committed by a thinking being. For infinitely being unending, it is incapable of being limited. It rejects definition which belongs by nature to finite things. For definition means the placing of bounds. The man, therefore, who seeks to bound what has no bounds, endeavors to define what is by its nature undefinable; and finding that the one poor means which he has of conveying fallacious impressions of illusory things to his mind through his deadened senses, is utterly insufficient to give him an idea of what alone is real, he takes refuge in his crass ignorance and coarse grossness of language, and asserts boldly that the human mind is too limited in its nature to conceive of infinite space or infinite time. Not only is the untrammelled mind of man capable of these bolder conceptions, but even 'he' who sees in the material world the whole of what man can know, could never get so far as to think even of the delusive objects on which he pins his foolish faith, unless the very mind which he insults and misunderstands had, by its very nature, that infinite capacity of comprehension which he says, exists not.... The very thought that infinite space cannot be understood, is itself a proof that the mind unconsciously realizes the precise nature of infinity, in attributing to it at once the all-comprehensiveness from which there is no escape, in which all dimensions exist, and by virtue of which, all other conceptions become possible; since this infinite space contains in itself all dimensions of existence—transitory, real and potential; and if the capacity of the mind is co-extensive with the capacity of infinite space, since it feels itself undoubtedly capable of grasping any limited idea, contained in any portion of the illimitable whole, it follows that the mind is of itself as infinite as the space in which all created things have their transitory form of being, and in which all uncreated truths exist eternally.... The mind is aware of infinity by that true sort of knowledge which is an intimate conviction not dependent upon the operation of the senses....

This last assertion of Mr. Crawford's shows the result of the exercise of the higher senses of man. The physical or material senses, do not give him any knowledge of his divine nature. "Spiritual things must be spiritual" is discerned, and the sixth sense, the spiritual perception, must be exercised in order to see and understand those truths which give man unto himself. And in proportion as that sense is developed, and the knowledge acquired through that development appropriated and its truth realized, man will come into the possession of those higher faculties which are his, which always have been, and through the exercise of which he goes higher and higher in his development, or evolves finally the perfect man—man regenerated—and so coming at last into full consciousness and realization of his real being, of his divinity, of his at-one-ment with God.

The physical organism is but a counterfeit, or, better, a symbol of the real man; not the model after which the real man is formed as a machine is built after a pattern like unto it in outline; but an expression of an eternal verity which is symbolized and so made apparent to that sense which can perceive only by and through the symbol. The mortal or human mind, or material sense, sees the symbol and thinks that it is the real thing; and so, self-deceived, perpetuates itself and the symbol; it is spiritual perception alone which looks behind the symbol, the veil, the veil of the flesh, and discerns the reality.

Every sense and power belonging to man in his real being or highest development, are on this plane, materialized; and their materialization is alone manifest to man, until through the awakening of his spiritual perception, he perceives this to be but symbolical of what is his when he comes into the full understanding of what he is, and appropriates his own. When he so perceives and through the understanding appropriates, he dominates this material sense, and so eventually works out his own salvation from sin, sickness and death. It is impossible to give within the limits of this paper a detailed explanation of what Christian or Divine Science teaches as to the origin of man; the source of his manifested imperfections; his diseases and sufferings and his final redemption from them; but a brief statement of the basic principles is necessary. Depote from the book, "Science and Health," which is the text book of the Christian Scientists, what is termed the "scientific statement of being."

"There is no life, substance or intelligence in matter. All is mind, there is no matter. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God and man is his image and likeness; hence man is spiritual and not material."

It is a statement which is disputed by many in part, by more, altogether. Even among Christian Scientists themselves, there seems sometimes to be a difference of opinion, when their statements are analyzed and compared, and in that vast army of Scientists or Metaphysicians of all kinds and grades, a half-acknowledgment, or a flat denial of its truth are most frequently met with. This is due, mainly, to the terms employed; be-

cause of the lack of words to express the true meaning of the ideas, confusion is often produced in the minds of those to whom the ideas are presented. The Scientists or Metaphysicians are, in the main, striving for one and the same thing; and if some of them would not be such sticklers for terms, would not insist upon denial absolutely, in set phrase, but would be generous and just enough to see that others mean, in substance, just what they do, although they express their meaning in different words, much of the confusion and contention of the present day would be avoided. Whence a person has derived his knowledge of Christian Science, is not, in reality, the most important point; it is the quality and not the label of the article that needs to be known and felt; and sometimes disappointments arise in consequence of trusting too implicitly to the label as a guarantee of the quality.

The thorough understanding and comprehension of this scientific statement of being is a revelation which opens up to man powers and possibilities which many have not yet even dreamed of.

"Christian Science" claims that what we have understood to be and have called man, flesh, blood, bones and muscle, with an admixture of mind, is not man in his real being; that man is, always was, and always will be, what the account of the creation states, "God's image and likeness; that matter, or what we understand by matter is not that likeness, because there is but one substance, and that substance is spirit; there are not two, and the second one, matter; hence this claim of Christian or Divine Science that 'there is no matter,' needs especial mention, because of its apparent absurdity and because, therefore, it is the most often quoted and the least understood.

There is but one substance—Spirit; but that substance has to man's consciousness different forms of manifestation; the number, form and quality dependent entirely upon man's consciousness and power of perception. Man's present state of consciousness and perception, sees and feels what is called matter, sees and feels it to be substance, to be both himself and a something apart from himself, consequently reality, and to that state of consciousness, to those senses which so see and feel, matter is real, and will remain real; or that state of consciousness which is matter will remain, until through the development of the higher senses, of those perceptions and powers which are man's potentially, another state of consciousness is obtained. While in this material state of consciousness, however, spiritual perception can be developed to the point where Spirit, as the one and only indivisible substance is discerned, and it is from that standpoint that the statement is made that there is no matter. To the perfected man, the man regenerate, the being of spirit, there is no matter.

Matter is a state of consciousness, and while we are in that state, matter will appear real to us. But from that higher attitude, where the things of the spirit are distinguished from the things of the senses, there is no matter.

Another statement of this science which is generally misunderstood, is, that man is the manifestation or expression of God, God's image and likeness. God is Spirit, the one supreme Intelligence, the one and only Infinite Mind; and that Intelligence, that Mind expressed or manifested, is man; a spiritual being, or the being of Spirit—God. Understand me distinctly to say, that in this statement I do not make God, man, nor man, God. Man is not God personified, and God is not man spiritualized. God and man are distinct and separate, although united. The one is necessary to the other; each would be incomplete without the other. Man is as necessary to God as God is to man. God and man are the all in all. The two united are a perfect harmonious whole, or one. God is the Infinite Mind; the creative act is the thought of the Infinite Mind; the Logos, the Word, and man is the product, the created; the form of the thought, the idea of the Infinite Mind. Man is, therefore, of necessity co-existent and co-eternal with God, but is not God.

"We enter the light, but we never touch the flame." God and man are to each other as cause and effect. When I say man in this connection, I do not mean what our material senses show us to be man. That man is the direct opposite of the man who is one with God. And as long as we are conscious of material man only, we have no conception of the other man. We need to grow out of this state of consciousness, keep on growing, till we too can say, "Then shall I be satisfied, when I wake in thy likeness."

Founded upon this understanding of God and man, of spirit, mind, intelligence, life as infinite and manifested in man, is a method of treatment of disease; of disease as a condition of the man, not as something outside the man, which comes to him whether he will or not, and which he escapes by good luck. All harmony or discord in man's consciousness is a condition of disease. The popular impression is that the method is simply the use of a formula which is repeated mentally to the patient.

That is a mistake. While many practitioners rely upon what they call a mental argument, it is not the argument which heals the sick, and the highest form of healing is that which has no need of argument. What the practitioner is, is of far greater importance than what he says, mentally or audibly. He must stand above his patient, and because of his understanding of man's nature, of his environment and of the mental origin of disease, he does so stand; and

from that attitude, seeing what is not understood by the patient—as a person on a mountain-top sees what is not discerned by one who stands in the valley—speaks the word which heals, which is the healing power of mind, the restorative force in nature. Thought is the builder of the body; the body is the expression, the externalization, the outwardness of the thought, that stratum of the thought which is visible to the physical or material senses; in other words, the body is the materialization of thought; and according to the quality of the thought, will the quality of its expression be. Thought is force; and the thought which is the result of the higher perceptions, dominates that produced by the lower. It is the corrective, the rebuilding, the re-generating force. And not until man begins to understand this fact, will he begin to comprehend the meaning of his birthright, "dominion over all the earth." To describe minutely the process by which the healing is accomplished to one not at all conversant with the science, is an impossibility.

Can all diseases be cured by this method? To this question I am obliged to answer yes and no. They can be, but are not. The possibilities of the science are sufficient for all; but those who demonstrate it, have not yet mastered those possibilities. Are all diseases curable? Yes. Can the practitioners of Christian Science succeed in every case? No. But it rests entirely with themselves to bring themselves to the point where they can do so. They need to grow. No one can give them an unfailing formula. And if any claim to be able to do so, they say that which is untrue. No formula was ever compiled by any teacher from Mrs. Eddy herself down to the newest and humblest practitioner that has ever directly healed a patient; and the selling of formulas cannot be too severely criticised and condemned. An increase of knowledge as to how to heal, should be the result of one's own development. The study of Christian Science does not result in a thing accomplished, but in a process begun; knowingly and consciously begun; the ultimate of that process clearly discerned, and all the powers of mind directed toward its accomplishment.

The inquiry is often made as a sort of test question, if the Christian Scientist or Metaphysician could stop the flow of blood instantly in a case where a man had been run over by the cars and had both legs cut off; and I have been told that some scientists have answered, yes. I should not. I think a surgeon would be of more use in the first ten or fifteen minutes than I could. Nevertheless, I know that the, as yet, undeveloped possibilities of this science will do this and more, when they are understood; but the time has not yet come. What we have to do, is to grow up to them as fast as possible.

Christian Scientists themselves are to blame in some measure for the erroneous impressions which have gone abroad concerning them and their claims. They make mistakes when they tell people there is nothing the matter with them; that there is no such thing as disease; that all which they see and feel around them is unreal and has no existence. These statements made unqualifiedly without any explanation of the meaning, but give their listeners erroneous impressions, both of themselves and the science they represent. A patient who consults a Christian Scientist or metaphysician and is told, "Oh! there is nothing the matter with you; there is no such thing as disease, and you are perfectly well," will be likely to go away feeling that both the science and its representative are alike ridiculous, and that his time could be better employed elsewhere.

No practitioner or teacher known to the general public to-day, has so far developed the higher states of consciousness, that he is able to ignore entirely the apparent claims of matter or material sense. They all eat, sleep and clothe themselves, to outward appearance, very much as they did before they had any knowledge of "Christian Science," and consequently, to those who are ignorant of it, their way of living seems a direct contradiction of their claims.

The point to be understood, and one which they should endeavor to make plain when they make their statements is, that the denial of the claims of material sense is not denial simply and solely, but it is also a recognition and assertion of the higher sense; it is they who deny, because they also assert; they assert, because they know what the physical senses do not know. The denial, therefore, is really in effect an assertion, the truth of which man must know and feel; and so feeling, knowing and asserting, he will eventually arrive at that point where he appropriates that truth; makes it his own, or becomes one with it. When that state of consciousness is reached, what we now term matter no longer exists for us.

We come now to the last question, "Is it true?" The answer to this must be the individual assent, which is the result of individual investigation and recognition. The race must be far more spiritually developed than it is to-day, before that assent can become a universal one. Proof of its truth comes from within, not from without. You ask for a sign as to its truth? Look for it in the sign of the times, a sign full of meaning for those who are able to interpret it. Everywhere there is an awakening of thought upon these subjects. As so ably expressed by Elizabeth Stuart Phelps in her article, "The Psychical Wave," this tendency is the backward swing of the pendulum. Its forward sweep was in the materialistic direction, and the mind's

(Continued on Next Page.)

For the Religio-Philosophical Journal.
The Spiritualism Before "Modern"
Spiritualism.

BY THOS. HARDING.

No. 8.

AT LARGE.

"A faint streak of sunlight illumined the east,
And pale stars in the west were descending.
The light of the day with the darkness of night,
In a strange intermixture were blending." T. H.

"He was a stranger here below,
Who came down unawares
Like some stray meteor, bright and clear,
A startling mystery in the sphere
Of our mundane affairs."

"A visitor, whose presence was
Unwelcome and unsought,
Who pined in silence over the curb,
And entered noiselessly to disturb
The bent of worldly thought."

"He hated no man—scorned none,
Was just in word and deed,
Was always loving and forgiving;
This was the secret of his living
And this his only creed." T. P. Norton.

Love, resignation, salvation and atonement are said to be "sweet words," and doubtless they are to many, but the degree of sweetness in any or all of them depends much upon circumstances; for instance, they are exceedingly "sweet" to the believer's ear, more particularly when said by a man whose more thousands to the credit side of his account at his bankers; but to the unemployed mechanic who is worrying because his rent is over due, they are not quite so "sweet." Spiritualism has to do with facts; it teaches us to call things by their right names, and to see ourselves as we are. As a true friend it benefits the world's people without flattering them, and displaces unprofitable sentiment in order to establish solid truth. Let, therefore, its agents not seek to please the world but rather to benefit it.

The bestowal of charity is truly delightful; nothing in this world causes a man to feel on better terms with himself than visiting and giving alms to the poor; how conscious of his superiority such a man becomes when he hears the fervent "God bless you," and how proud of his "humanity" he appears to those who look straight into his character, when he overhears himself spoken of as a "nice Christian gentleman." The man with a toothache finds it hard to get religion; and the woman who has three or four children hanging to her skirts while she is trying to do the ironing, is not in a very favorable condition to enjoy her religion after she has got it. But it is peculiarly pleasing to contemplate the "mystery of Godliness" in a pair of velvet slippers, before a bright, coal fire on a winter's night, and how it shocks the delicate sensibilities of such a man, to hear the profanity of the shivering poor in the street outside. What a favorable contrast his carpeted parlor presents to the bare floor of the pauper's garret, but

"While the lamp holds out to burn,
The vilest sinner may return."

Saying grace before meat and smelling roast turkey before eating it, work well together. Spiritualism, modern, places man on his own feet; it distinguishes imagination from fact and the changeable operations of the human mind from genuine soul growth; and it points out the difference between self-illusion and intrinsic value. By coming in rapport with truth we gain a knowledge of mental changes and of their bearings upon our characters; but the soul grows without our knowledge or observation. Let us not mistake facts dependent upon outward circumstances and physical structure, for those that are ultra-physical; for it is thus that men get outside their depth in mysticism and metaphysics. Mental changes and experiences may assist soul growth (and I opine that they do), but after all who can tell? Can it be that the few, and perhaps wealthy and popular religionists and mystics, who have leisure and ability to observe and analyze their mental changes, are placed on an elevation of soul security; while the many who through poverty, degradation and disappointment are crushed down to the depths of vulgarity and "sin," are cast out from the school of soul education. Not so! The experiences of the poor and ignorant penetrate deeper; their sufferings are real; they cling closer and are more terrible. The intensity of such experiences must induce soul growth more effectually than any intellectual acquisitions; and when the film falls from our eyes we may perceive that some who had been first, are last, and last first. Nevertheless, wisdom is the great desideratum in this world. Wealth cannot purchase life, nor wisdom happiness and soul elevation; there is an old saying which I verified thus:

If life were a commodity
That mortal man could buy,
The rich might live for ever here,
The poor alone would die.

And to this I shall add:

And if the few and wise alone
Were heirs of future bliss,
What after life could compensate
Man's many ills in this.

It is not the wise and esthetic, nor even the religiously circumspect who only are happy in the future life, or whose "love of God" is real soul love; plain every day men and women are equally with the wise and prudent children of the Eternal, and there is no respect of persons with the "Gods." Robert Burns says:

"—Tis He alone can try us,
He knows each note, its various tone,
Each string its various tale.
Then at the balance let's be mute,
We never could adjust it.
What's done we partly may compute,
But know not what's related."

If ancient Spiritualism did not accomplish as much good for the world as modern it was not its fault. The mental condition of mankind in general was such that nothing beyond mere superstition could make an impression on the character or understanding of the masses; the fort was held by an uncompromising foe to every innovation. The most prominent personage at all times and under every circumstance was the priest; and even to this day the idea that the world and society could scarcely hold together without "his reverence," exists in many minds; the idea of the inability of man to govern himself and of the necessity for a priesthood, has not, I am sorry to say, been yet outgrown even in America. "In this respect, however, we are far in advance of our fathers, and great, unusual and unique efforts are necessary, in this age, to raise the necessary funds to keep the machinery of priestcraft in motion; and I should not be at all surprised if such antics as those of the salvation army (with its attractiveness for the vulgar classes, and the disgusting awakenings in every human being of taste and intelligence) should prove to be one of the prime agencies in freeing the world from the horrible incubus of superstition; because such doings are well calculated to make respectable people ashamed of their boasted Christianity. Previously to a century ago the presence of

a priest was thought necessary at every turn of life. Soon after the birth of a child, mother and babe, it was thought could not get along satisfactorily unless a priest performed his drollery upon them; if a couple wished to get married, it was taught that the priest was the only one who could tie the knot (even to-day there are clergymen who are not ashamed to assert that a couple are living in a state of adultery who have not been married by a priest). And when sickness came or death closed the scene it was still the priest, the priest, the priest!—ever and always the priest, so that there was no room left for the angelic ministrations in the so-called Christian world. Spiritualism labored through all the ages of the past to obtain recognition, but the odds were against her; the people would not open their doors to her, lest they should entertain a devil unawares; while the genuine devil of priestly intolerance sat unmolested in his unholy sovereignty over minds and homes. But a reasoning age arrived at last, and men dared to question the right of the priest to the servile homage of mankind.

"Stop your canting," they said, "and if there is immortality and a God, prove it." But he could not, and reason triumphed over faith.

"Now is our time," said the spirits, "we will meet Reason on his own ground," they knocked at his door.

"Who's there?" demanded Reason.

"Your friends," say the spirits.

"I don't believe it," says Reason. "Away with you!"

"Just let us in," say the spirits, "and we'll prove it to you."

"My door is double locked and bolted against all kinds of superstition and humbug," says he, "and besides I am so occupied with my scientific friends, I haven't time to attend to you."

"All we ask is a chance to see and talk with you face to face," say the spirits. "Won't you grant us an opportunity?"

"Well, who are you, any way?"

"We are your brothers and sisters, returned from a distant country," they replied.

"Fahaw," says Reason, "you can't fool me, I am too old a bird to be caught with such chaff."

"We speak the truth," say the spirits.

"By Jove! if you do you have no business in this world; you had better go back home, or to where you belong, for there is nothing but humbug around these diggings." And Reason laughed at his own wit.

"We will assist you with your work," replied the spirits, "if you will but permit us."

"Well, we'll see about it, call some other time; I am very busy just now."

"We bring communications to you from old acquaintances," said the spirits; "won't you allow us to deliver them?"

"Who are they from?"

"We'll tell you when we are admitted."

"Well, I'm busy, I tell you! Come some other time."

"You are very unreasonable, Mr. Reason," said the spirits.

"Well I don't mean to be so, but then damned priests made me as mad as a March hare; if you will tell me whom those letters are from I'll listen with my ear to the key-hole," replied Reason.

"We'll rap out their names on the door for you, Mr. Reason," said the spirits.

"Go ahead, I'll count. One, two, three. By George! I do know that name sure enough. I guess you had better come in. . . . Ah! how do; really I feel happier since I began to talk with you. Won't you take chairs, sit down and be sociable like? I shall feel highly complimented and gratified if you will make yourselves quite at home." And Reason is not sorry for having admitted them.

Ancient Spiritualism could never accomplish, owing to the impediments in its way, what Modern Spiritualism has; and one of the great victories of the latter is that it has effectually taken away the fear of death from the minds of thinking people. Death was the great bug-a-boo which ecclesiastics held up to frighten the people into complete submission to them. There were the prayers and performances over the sick and dying. There were the pretended consolations to the mourners. There were the displays and formalities at funerals. There were the masses for the repose of the departed soul, and last, though not least, there were the reading and execution of the last will and testament of the deceased, wherein he bequeathed his property to the church and, too often, left his children beggars. Truly there was need of Spiritualism in this poor, slavish world. There was need of it to take away that horrid fear of death which so often made brave men tremble, and changed many a woman of virtue and beauty to a thing of horror. There was need of it to displace the terrors of the "judgment day" and replace them with the smiles of contentment and the sunshine of hope. There was need of it to strip off the sheep's clothing from the wolf's back. There was need of it to extinguish the fires of hell, and there was need of it to kill the devil.

Oh! what a contrast does the death of a true Spiritualist present to all this. Calm, smiling and contented he awaits the coming of his best friend, the angel—not of death but of life, whom he knows will take him by the hand and conduct him to the loved ones of long, long ago.

Though not strictly within the range of my subject (which relates to spiritual occurrences previously to 100 years ago), I shall tell of an incident of but two or three years ago, which may illustrate the great change which Spiritualism has wrought on many minds in relation to so-called "death." Mr. John Barr, a plain but respectable farmer who resided not far from Sturgis, Mich., was a Spiritualist and a medium; in his last illness he was attended professionally by Dr. O'Callahan, and his friend and employee, Robert Smith, served in the capacity of nurse. One day Smith and the Doctor conversed on the subjects of religion and death; and both being materialists, they settled the question to their own satisfaction; their conclusion was that people who believed in a future life, had no faith in themselves; that they always called on Christ to save them and that, with all their boasted religion, they feared to die, and were sure to cave in at last.

A day or two after this conversation the Doctor perceiving that John Barr's end was approaching, closed the door and spoke in serious tones to his patient. "Mr. Barr," he said, "I am doing every thing possible for you in hopes of overcoming this disease, but it is possible that my efforts may prove abortive, and I, as your physician, would advise you, if you have any affairs which you desire to have settled, that you attend to them to-day. We are all subject to change, Mr. Barr, and do not know how soon a serious change may come."

"I understand you, Doctor," said John Barr. "If the change comes to-day or to-morrow or whenever it comes it will find me ready."

"Then you are not afraid to die," said the surprised physician.

"Afraid!" said the fast declining man. "Why should I be afraid of that which has no existence. There is no death for John Barr!"

and reaching out his open hand toward the Doctor, he added, "For myself I don't care the turning of that hand how soon it comes." It did come in a few hours.

"Abi Smith," said the materialist physician, when he subsequently related the circumstance to Robert Smith, "John Barr's religion is the one for me."

Smith is now a Spiritualist himself. The perusal of the RELIGIO-PHILOSOPHICAL JOURNAL affords him much enjoyment and instruction, and his mediumistic wife is on its subscription list.

Comment on the above is unnecessary. Compare it with other "death-bed scenes," which occurred under priestly rule and learn a lesson to last a life time.

Sturgis, Mich.

(To be Continued.)

The Spiritual Philosophy—Revivals.

G. E. Romaine has an excellent article in the Cincinnati Enquirer under the above head. After quoting several poems by spirits, he says:

The objector will say that poetry is not proof, but it is argument, for no poetry was ever written that was not true, or that might not have been true, and the same statements are true of all writing, whether it be record of fact or of fancy. Then with all these troops of angels at command, it is a reasonable supposition that for each mortal there is at least one guardian spirit, and probably for some there are many. The angel bands of a few favored mediums number more than fifty each, and with adequate preparation all who will may be favored mediums. It is a great and blessed work to check the dominion of selfishness of creed and overthrow the tyranny of prejudices in "orthodoxy," and these things will be done peacefully and in boundless and beneficent love through the inevitable enlargement of mediumship, or, in other words, the universal recognition of spirit guardians. The least suspicion of their presence should elicit a cordial welcome, and the probability is that such suspicion will be in every instance confirmed. Persistent recognition will invariably bring confirmation to all who are receptive of good influences.

ABOUT "REVIVALS" AGAIN.

One of our good friends—a well known cleric—declares that our "attack" upon revivals will injure Spiritualism. He says these occasions are always of great benefit to humanity—improving it morally, socially and intellectually. Were his statement true in any particular we would humbly beg his pardon; but doubtless he believes it, and this is as poor a compulsion as we can pay his penetration. Revivals, in the common acceptance, never prevail except where ignorance and superstition have already left their impress. Invariably are they succeeded by a dark period of reaction, during which the intense religious fervor dies out, and a large proportion of the new converts fall away. We believe a very small percentage of permanent residuum may be counted upon in a majority of cases, but the question arises whether it is likely to prove of sufficient value to counterbalance the mental and physical evils, the great impulse to fanaticism, the reawakening and consolidation of superstition, the spread of nervous diseases and the generation of insanity, which revivals usually induce. Different persons will doubtless answer this question according to their differing creeds. But however it may be answered, one thing is certain: So long as the millions remain in the dense ignorance in which they are, superstition, latent or active, will continue to be the most powerful lever by which they may be moved, and thus as fanatic or ambitious men will not fail to avail themselves of it, the procession of revivals will continue through all time, notwithstanding the severe condemnation which may be pronounced upon them by the most enlightened and wisest of mankind.

The question has two sides, nevertheless. For ourselves, between blank alphabetic ignorance and religious fanaticism, if compelled to the painful choice we should incline to prefer the latter. We have more hope of superstitions zeal than of brutish indifference. When witnessing revival frenzies and convulsions we console ourselves with the reflection that after all they may work together for good in a way their promoters will not of. Between the views, interests and sympathies of the most educated classes and those of the most ignorant there is an almost impassable gulf, rendering intellectual communication impossible. But, as in the physical world, the best solvents of any given substance are those nearest to it in elemental constitution, so in the mental world those minds which, in respect to opinion and culture, are nearest akin to those intended to be taught or wrought upon, are the most capable of producing the desired effect, and thus it is to be hoped of raising them at least one degree in the scale of intellectual being, it is seen that teachers of this sort cannot be intellectual in a fair sense of the term. They must be of the Sam Jones type to perform the most desirable offices of sanctification. Still, humanity may, on the whole, be the gainer, even by the labors of the most superstitious, and may be guided a little way out of the dark valley of intellectual death, where it is deserted by the constituted hierarchy which has been richly paid to conduct it, even by poor but well meaning fanatics who trust themselves to the flickering and ever-varying light of religious frenzy.

Let us not be misunderstood. Any balance of benefit derivable from revivals, at their best, must always be both questionable and small; therefore the devout philanthropist is no more able to encourage these fitful fevers than he is to feel satisfied with the frosts of conventionalism as mental states most conducive to human improvement and happiness. If he can side with neither the rude enthusiast, who thinks to scale heaven by a ladder of hysteria, nor with the skeptical logician who would commit reason and feeling to the custody of a church, in what direction are we to look for a religion whose salutary influence shall warm without inflaming and nourish without surfeiting? Are there no means of giving right direction to enthusiasm without damping or extinguishing it? Accepting as an indisputable fact the religious nature of man, the proper cultivation of that nature becomes our evident duty; and the proper mode of culture is sufficiently pointed out in the nature of the faculties to be cultivated. Equally remote from lax inaction and morbid excitement is that equable and harmonious exertion of intellect and feeling which, being entirely compatible with a healthily sustained activity, best exemplifies the true, practical religion of universal man and the higher condition of his moral attributes. This better state is that which leads him to an intelligent contemplation of the spiritual philosophy, whose progress and perfectibility are impossible outside the domain of intellect, but which when freed from the withering influence of terror, by which it has ever been oppressed, will assert its inherent dignity and beauty and its own sufficiency as the impelling mo-

tive of good acts, of heroic acts when necessary, as well as an adequate security for the constant presence of justice and generosity in the ordinary transactions of life. What higher religion could be desired? Under the guidance of the cultivated intellect each moral action registers itself by a corresponding increase of the moral nature, which, organically enlarged and strengthened, dominates existence and renders moral conduct so habitual as to become seemingly instinctive and necessary; and thus by a spiritual discipline, the rules of which are inscribed alike in our intellectual and moral being, we are best prepared for the duties of this life and the enjoyment of the next. This must be practical religion. What is it else? It is simply the symptom of practical religion, Spiritualism.

Cruel Bigotry Shown Up.

The Rev. Dr. Rexford, at the church of Our Father, in Detroit, took as the subject of a late Sunday evening's sermon, "The Congregational Position with Reference to the Destiny of the Heathen World," suggested by the recent decision of the board of foreign missions directors at Des Moines. "That decision," said Dr. Rexford, "was a declaration on their part that there is no probation beyond death for those who die ignorant of Christ—no opportunity to learn of Christ beyond the grave, even though the heathen have died for generations in absolute ignorance of Christ."

He took for his text Acts xvii, 26-28: "God hath made of our blood all nations to dwell on all the face of the earth."

"I trust," he said, "that you are all gathered here in a generous mood this evening, as that would seem the only mood which a loyal human being can indulge when his thoughts pertain to that Providence which protects and shields all human beings—the God who is in all and through all and over all. We do not come this evening to the shrine of Wesley, or Calvin, or Luther, but to the altar of the Infinite One, who has created all souls with our undivided impulse of love."

Leigh Hunt once said that if an angel from heaven should tell him to believe in endless torment he would not do it, for, he said, "I would far sooner think the angel a delusion than believe that God is monstrous."

Precisely so I would say, if the Des Moines council should tell me that the Bible teaches this fate of the heathen world, I would not do it, for I would far sooner think the Bible were the cunningly devised fable of Romish monks in council assembled than believe that God could devise and execute so calamitous a scheme as that of creating an infinite prison house of flame and then deliberately creating innumerable multitudes of sensitive beings to plunge into the eternal abyss. If I were a missionary and were obliged to tell a man beside the graves of his fathers such a story I should want to come home. I should feel that I had insulted a human brother whom God made of the one blood with me.

"Suppose that these men at Des Moines had been so many men in South Africa or some unfrequented region of Asia, ignorant of Christianity; suppose they had voted on their own fortunes for the eternity, would they have voted themselves to perdition? Nobody ever voted himself that way. He votes

HIMSELF UP AND OTHERS DOWN.

Dr. Withrow said they had no time to waste on dead heathen. Is it then so small a matter that 30,000,000 of immortal souls sink into hell every year? Would that this same board had been equally pressed for time when they decided long years ago that the heathen would sink down to eternal death. Since that board was organized, seventy-eight years ago, over 2,000,000,000 souls—nearly double the entire population of the globe at this time—have gone to the eternal flames, and the board has not time to think about it. Perhaps it is time wasted, but if they could get time to think deliberately about it I believe they would change their judgment. These men are good men, anxious to do good, but instead of thinking from the basis of a living humanity and a living God, they are thinking along the lines of ancient and dead traditions. The editor of the New York Tribune says: "The churches have taken the opinions that come down by tradition as decisive, but to an impartial mind it would seem that no opinion as to the eternal state of millions of human beings should be held positively, unless it was sustained by a weight of evidence proportioned to the greatness of the subject. The world of free and enlightened thought will not believe the evidence sufficient for such a verdict as the board has rendered with reference to the heathen world. And so long as enlightened men seek to force upon Christianity such cruelty and inhumanity of judgment and teaching so long will they remain hostile to that religion. And every vote like that at Des Moines is a seed that will spring up into a harvest of skepticism in every brain, and in every community in which there is intelligence enough to nourish and sustain a rational action. . . . Here is a man who was born in a heathen land. His parents for generations had lived and died in that land. They never heard of Palestine or Jerusalem, or Moses or Abraham or Jesus; never heard of America or a railroad; never heard of the American board of commissioners. This man has been sincere in his devotion to his own religion. The same God made him who made Dr. Withrow, of Boston, Drs. Goodwin and Noble, of Chicago, and the Hon. Philo Parsons, of Detroit. Here is such a man, and who, I ask again, will declare his belief that the God whom we call 'Our Father' will send that creature away into everlasting torment from the hour of death? My imagination cannot measure the enormous inhumanity of such a decision, and I am certain that no company of men can estimate the evil which such a decision can inflict on a religion they love and would defend."

"Let us glance for a moment at some of the tremendous and appalling results of this faith as declared by the Des Moines council. The population of the globe in round numbers may be set down at 1,300,000,000. Of this vast number only one-third, by the most liberal allowance, can be claimed as Christians, leaving the other two-thirds still in the darkness of heathenism. Eight hundred and sixty-six millions are thus seen to be candidates for eternal burning every generation. If we allow thirty years as the length of a generation's life we find that every year 28,000,000 immortal souls go down to eternal torment, making 80,000 every day gathered for the burning, 3,333 every hour, 55 every second while we sleep or wake. And all this for what? For the crime of simply being human and not believing in a being of whom they have never heard! Nor does the prospect improve. After we have combined all the souls saved by all the missionary agencies together, we find that the natural increase of population in those countries is vastly greater than the ratio of redemption, and with all the efforts of Christian lands

the situation becomes worse and worse and the tide of fated souls swells evermore as it surges down to hell."

For the Religio-Philosophical Journal.

PROLIFICACY.

BY HUDSON TUTTLE.

There seems to be a sort of strife among newspaper correspondents to record cases of great prolificacy, and by the style in which these cases are heralded it is made to appear a badge of honor. One instance reported to a leading city daily, and spread before hundreds of thousands of readers, is that of the father of a Clay Co. (Ill.) family of twenty-three children, by two wives, and of three brothers in the same county, two of whom are living with their third wife, and fathers of twenty-three children each, and one living with his fourth wife, and father of twenty-six children. One of these fathers when questioned as to the number and names of his children was quite unable to answer. We read of the slaughter of the innocents. The poet's pen and the artist's pencil have portrayed the terrible scene when the babes were ruthlessly destroyed. Who shall paint in words that burn with the utter wickedness of betrayed trust, and love blasted by selfish passion, the slaughter of wives!

There is other business in this world than rearing a numerous progeny. Human beings cannot hope to rival the lower orders of animals in the number of offspring. The codfish has a yearly increase of a million or more, but they are all codfish. These Clay county men, by the slaughter of wives have a score or more, but these offspring are like themselves, and of as much consequence to the world as hordes of crows or jay birds.

Aside from the question of the value of such children, arises another, equally cogent; were they each and all embryo saints and philosophers? This question reaches beyond these ignorant clowns, who know nothing higher than brute instinct. Instead of praise and public flattery whereby they become examples for others, no words of condemnation have sufficient sting and emphasis to brand them as they deserve with ineffaceable ignominy.

The question of import is: What right has any one to assume the tremendous responsibilities of parentage unless they are reasonably assured of being able to give the child a proper development of body and mind, and to care for its growth and culture? Assuredly none whatever. The world has no need of any more population. Such as it is, the world has too much already, and is constantly increasing by multiplication of this undesirable progeny of sin and licentiousness.

The world is in need, direful need, of men and women in the true sense of those words. A pair of sparrows allowed to increase without restraint would in a few years overrun the earth with sparrows, and two herrings under the same conditions would fill the ocean; yet there would be only sparrows and herrings! Unlimited, unrestrained multiplication, instead of a blessing, is an evil fraught with dire consequences, for as prolificacy is in nature the inverse measure of development, the tendency constantly is for the lower to crowd out the higher by sheer force of numbers, as wild weeds stifle cultivated grain. It is from this prolificacy which produces human beings instead of men and women, that our institutions receive their severest strain, and are threatened with greatest danger. These human beings by their votes make or unmake the government. They vote because human beings, not because they are thinking men.

There should be praise, not for those who have the greatest number of children, but for those who have the best, fewer and better. And while we talk of "pre-natal" influences, and of the impress given by the mother, let us be not only just, but correct, and speak of still earlier paternal influences. For malformation, deformity, physical or mental weakness, the mother has borne blame, while in nine-tenths of the cases such inflections are the results of secret vices on the part of the father.

Will be Sent Back to the Old Sod.

A dozen or more Chinamen went out to Oakwoods Cemetery yesterday in a very hilarious mood. They carried with them some roast chicken and pork, boiled rice and cigars, and chatted and laughed as though bent on having a picnic. Arriving at the cemetery, they proceeded to the grave of Chin Fan and spread their eatables about the ground. One of the party, a benevolent looking old Celestial, muttered an incantation, and lighting a couple of candles, distributed a lot of torn paper, sifting it out with his fingers as a farmer sows wheat. This part of the ceremony over, the grave was opened and the remains of Chin Fan taken out and deposited in a sack. As Chin died some six years ago there was nothing but his bones to look after, and his countrymen tumbled them into the bag with barely a show of reverence. Their object is to send them back to the Flowery Kingdom with as little expense and trouble as possible. Ha Wan, a South Side laundryman, starts for his native land to-day, and Chin's bones will go with him, checked through as part of his baggage.

The deceased was a brother laundryman, who became so saturated with opium that he could not work, and is supposed to have been quietly put out of the way by his relatives to avoid the expense of his support. The Chinese are proverbially a thrifty, saving class, cutting off expenses wherever possible. This was plainly noticeable yesterday, when, after Chin's bones were bagged, they carefully gathered up the chicken, pork, rice and cigars from the grave and took them to a State street dive, where they were served for the evening meal.—Chicago Tribune.

Hoyt Sherman, of Des Moines, Iowa, a younger brother of the general, is a prosperous banker and an influential citizen.

M. Pour-Hopkins, who introduced steel pens into France, is now having his obituary written with one of his own points.

Sunset Cox was not idle while he resided at the sublime port. He constructed about a thousand new jokes and wrote two little books.

It is said that there are numerous masonic lodges in France, including all the fancy features and ceremonials, composed exclusively of women.

Mrs. Leland Stanford naturally is interested in her husband's \$10,000,000 university project, but her favorite school is her night-school for stable boys.

Mrs. Quincy A. Shaw, of Boston, has established twenty kindergartens and seven day schools. She grades nothing for the spread of education, and it is said that the expenditure will foot up \$20,000.

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CHICAGO, ILL., Saturday, November 13, 1886.

Tendencies of the Age.

There is no room for the pessimist in this world of ours, even when it seems to be going backward it is advancing. Development is in whorls or spirals, and at times civilization appears to be descending. It is only going down the thread of the screw to rise on the upward curve. Besides, the axis of the mental and moral globe, radiating from or surrounding the planet, may be inclined like the axis of the globe itself. Then there are foggy, cloudy periods, depressions of the moral barometer, tornadoes, thunder storms and cyclones, spiritual as well as physical.

Why should we be depressed, then, at the appearance of retrogression when we know there is no such thing in the long run? It is because we look down and not up. We regard the partial tendencies, not the entire sweep of activities. We are near sighted and need coaching for blindness.

Let us look at the material conditions of life. Our ancestors lived without the comforts that the poorest man commands to-day. The ceilings of his house were low, the windows small, the panes poor and blurred, and the rooms cold, dark and cheerless in winter. The housewife cooked over a fire-place, roasting her face with her meat, and grew bent with stooping over the coals. Her linen was hand-spun and hand-woven, and the wool went through every process at home, after it came from the sheep's back before it clothed the backs of her husband and children. She washed the fleece, colored it with bark, carded it, spun it upon the big wheel in one corner, and warped and wove it in the huge loom in another corner. Then, whose hand but hers cut and made, washed and mended everything that was worn in the family? Sheets, pillow-slips, and table linen, all were the handiwork of the housewife and her daughters. And when one of these latter married and went to a home of her own, who fitted and finished the "setting-out" of home materials? It was no elaborate machine-made trousseau, but good honest work of the bride herself.

There were no labor-saving appliances and things had to be simple, unless in large manor houses where great host of retainers were kept in lordly style. We are speaking, however, of the great middle class which forms the strength of the nation. Then, as now, their thrift and energy made the real wealth of the country. Men wrought with primitive tools and tilled the land under every disadvantage. There were no steam plows, no drills, mowing machines, reapers, binders, rakes and other machinery that has helped turn wilderness into garden. There were forests to cut down, swamps to drain, wild beasts to encounter, stumps to dig up, ditches to make, rough land to smooth into meadows, fences to build, roads to grade; and a hundred other things that we do not now even remember, needed to be done.

There was the school house, small, overcrowded, set in the midst of a bleak, treeless, and shrubless waste, where suffering pupils wrestled with the elements of learning and often were thrown in the contest. The food of the community was salt pork, beans and potatoes, rye bread and often, rye coffee and molasses. The churches were bold as the barns, the women only carrying foot-stoves—small cubes of perforated sheet iron, filled with coals resting on a bed of ashes—which barely kept them from freezing. Perhaps thoughts of the smokes of torment arising continually from the place below, helped to sustain warmth. The austere religion, the long sermons, unrelieved by allusions to any thing pleasant and unconnected with any passing events, could have given nothing but pain. No emotion was considered proper, a dull, stolid, cold stiffness oppressed the mind

and made one day seem the twin of its dreary predecessor. Superiors exacted obedience to the letter, and the law knew no mercy for offences, small or large. Only the natural effervescence of the youthful heart could make life seem worth the living.

Through social development, human power is constantly increasing. The relation of each to the other and of each to all, grows more intimate and complex. A higher intelligence is required for man to keep at the level of his fellows. Work is taken from the isolated home into great factories and ten thousand spindles swiftly whirl in place of the slow treadle of the loom. The present century compared with the past, is like the rush of the express train compared with the lumbering gait of oxen. Mighty works are marked by the throb of engines instead of the throbs of human hearts; delicate machinery takes the place of expert hands. Workshops turn out pins, needles, shoes and boots, barrels, watches, clocks, furniture, fine silks and coarse woollens, and a thousand articles of luxury which have been invented within the memory of a generation. A good-sized house can be bought, shipped to Australia or South America, set up with all modern conveniences and the owner begin house-keeping in it within a month from the day it was bought; and then send greetings flying back on the wings of an invisible force. A thousand newspapers circulate where one was published fifty years ago, and we know all about last night's earthquake or yesterday's eruption of Vesuvius before to-day's breakfast. Children's books are illustrated with such engravings as the Queen of England could not buy for the baby Prince of Wales, and that home is aqual which does not show some article of luxury which Washington could not have procured because it had not then been made.

Such are some of the conditions of material progress in which even the poorest have their share. There is poverty and distress and disturbance, but there is no possibility of a return to the old, slow-going gait of our forefathers.

But this outward progress is only the result of spiritual growth. Every invention is preceded by its mental prototype. It exists as a distinct entity in thought before it is wrought in wood or metal. The nerve ganglia in man has not only grown in size but in sensibility. If he feels pleasure more keenly, he also suffers more pain. The veil is daily growing thinner that separates matter from spirit. The air is full of thought; it tingles with vital electricity. The boundaries of one world impinge upon another, and sometimes they appear to coalesce. The advance has been made more quickly than a comprehension of it, just as a child learns to walk before he understands the use of his muscles. We are still in the realm of the intellect though many excursionists take flights into celestial regions, and return to tell us what they see. Sometimes their reports are tinged with preconceived views or prejudices; sometimes they catch glimpses here and there, and join together with their own imaginings things that are widely separated. No one can take out a patent for absolute correctness. Not one can say, I know the route well and there are such and such stopping-places, and this thing and that will always be found in this place and in that place. Nor are there spiritual rulers to say—Go on this track and in no other. There are many Sir John Franklins and Schwatkas and Greeleys who explore unnamed regions, and bring back fads and fancies they have picked up on the journey. The way is open to all who have the inner eye, the inner ear, the inner consciousness sufficiently developed and sensitive to transcend the limitations of the organs of matter through which they usually work.

Not in material progress lies the hope and glory of the present, but in the spiritual energy from which it emanates. That energy now works more through the intellectual than the coronal region of man's brain. Not until the upper portion receives greater illumination can we hope that intricate and perplexing social problems shall receive any satisfactory solution that will be acceptable to all ranks and parties. Projects without number have been and will be presented to public attention, but, it can be truthfully asserted that an adjustment of difficulties is a matter of growth, not mathematics. That the spirits of advanced statesmen, philosophers and philanthropists are deeply concerned with the moral and political condition of our country, we can but believe. The wisdom they receive, they will in turn impart, and so, the growth of justice and sympathy shall increase with the decrease of friction and selfishness. Then, and not till then, will the moral condition of the masses approximate that to physical condition which has been brought about by the application of science to common affairs.

Alfred Russel Wallace.

This distinguished English scientist is now in this country in pursuance of an engagement to lecture before the Lowell Institute of Boston and the Johns Hopkins University of Baltimore. In addition to his fame as a scientist, Spiritualists are especially interested in Mr. Wallace for his open advocacy of Spiritualism after having studied its phenomena. We have been solicited by representative people holding positions in Church and State, to prevail upon Mr. Wallace to lecture in some of the leading cities upon the subject of Spiritualism. We hope Mr. Wallace may be able to so arrange his engagements as to do this, for nothing on which he could speak would attract so large audiences and so much popular interest.

"Some Things that are Settled."

Such is the title of a discourse by Charles G. Ames, a liberal Unitarian clergyman in Philadelphia, published in the *Unitarian* in this city. Much of value is well said by its author, and it is a plea against the agnosticism, which answers, "I do not know" to all the great questions touching our nature and destiny. That order rules, that God is, and other great matters are settled in the mind of the preacher. The immortal life of man is not put among the things that are settled. One hardly knows, indeed, where to put it. We are told: "I am interested sometimes to intensely, in all those modern discussions—origins and destinies; but I am no longer concerned."

"It fortifies my soul to know that, though I perish, truth is so." This looks like a query as to whether one is built to last beyond the grave or not. Then come glowing words of "the affirmation of our consciousness that we are living spirits continually receiving a life we cannot give," and the question is asked, "With these awful and glorious inward facts... how could we trust the creative faithfulness any more surely if we heard a voice out of the sky or a face outdazzling the sun?" We have the statement that "Power, Wisdom and Goodness are the only things we can trust; and these can only be known and believed in as they are spiritually perceived, and verified by their correspondence or identity with something in our spirits."

The grand processes of nature, the rolling years with their changing seasons, flowers and rocks, bubbling brooks and the wide ocean, the lessons of history telling the sure growth of man, come to us through our senses, and so reach the soul and are spiritually perceived. We can trust our senses, as not infallible, yet valuable, and without the demonstration of power, wisdom and goodness in the world of mind and matter which they bring to us should be poor indeed. Still farther the preacher says: "If the fact of our spiritual nature, our kinship with the Eternal, does not mean that we are in the universe to stay, no amount of worry or pretence can change the order. If we belong here and are wanted, there is no danger that we shall fall out of the strong, safe hand." This puts the matter with an if, but not as an affirmation. Would a voice out of the sky harm the world or weaken the truth of immortality? The anxiety to ignore the world's experience of spirit-presence, an experience coming down from all ages and growing in the larger life of to-day as never before, drives even men like Mr. Ames into dim obscurity and doubting hesitancy in their thought of immortality. The *Unitarian* and its writers stand for an affirmative faith, and criticize what they hold to be the hesitant uncertainty of some other Unitarians as to great religious truths.

Cannot immortality be one among the things that are settled? Is not the consensus of the faith of the ages and the world's experience of spirit-presence ample proof of this great truth? How long shall a doubting if stand instead of an uplifting affirmation?

Home Seances.

Noting the increase in London of the development of private mediums, through whom excellent phenomena are occurring, *Light* says, and we most emphatically endorse the remark, "There is no better method of studying Spiritualism than by holding home-seances; and if more attempts could be made to organize select circles for that purpose, not only would investigators help themselves, but the cause generally."—*Banner of Light*.

This is the work which the JOURNAL has been emphasizing for many years, and it is therefore with special pleasure that we second the endorsement of our esteemed Boston contemporary.

More real spiritual growth comes to a seeker in one winter's home circles than will be got by a life-time of unmethodical and desultory investigation. Again, if one is not deeply interested, if he is not ready to give as much time and thought to the subject as he would to an important matter of this life, or if the pursuit is begun in the hope of being entertained merely, then it had best be deferred as a rule. Unless with the acquirement of psychical knowledge there also comes spiritual growth, it were as well the task had not been undertaken.

There are in Chicago, and in hundreds of cities and towns, many home circles and many private mediums. In the families of ministers, judges, lawyers, doctors, bankers, merchants, farmers, mechanics and laborers, we know of mediums through whose powers, sweet consolation, encouragement and spiritual rest come daily or weekly to those so fortunate as to belong to the charmed circle. Let these circles multiply.

Tests of Materialization.

Mr. Henry J. Newton, of New York City, writes that he is conducting a series of experimental seances under crucial test conditions with Mrs. Wells. Satisfactory results are being obtained, from twelve to eighteen forms appearing on an evening. Mr. Newton promises to send the JOURNAL a full account of the experiments when completed.

E. H. Dunham of Providence, R. I., writes: "To-day we have been exceedingly fortunate in having with us Mr. Eben Cobb of Boston, whose morning subject, 'Spiritism a Working Law of Nature,' was handled in a manner that gave the highest satisfaction to his audience. His theme for the evening was, 'Religion and Dogma,' and it is safe to say that all who have heard him to-day will be careful not to miss next Sunday, when he is to be with us again. This was his first appearance before a Providence audience, and I think he is one of the few who is a credit to the cause."

The Family is a Civil and Normal Social Growth.

Although the following letter was not written for publication, yet it so well expresses the views of numerous readers, views which we hope are those of the great body of American people, that we venture its use. Mr. Powell, himself a preacher, a man of superior culture and advanced thought, has for many years done noble service in helping the world toward a rational religion. Here is what he says:

Thanks for the editorial criticizing the Church that dares to defy civil law with its canons. You hit it just right. When the people appreciate that the family is not a creature of the Church, was not created by it, and cannot be safely defined by it, but that it is a civil and normal social growth; the first instinct of humanity, and in its present shape the latest result of human experience; and that its future must be conditioned solely by civil law, then will there be that degree of stability consistent with that amount of change requisite to advancing enlightenment.

Most cordially your friend,

E. P. POWELL.

Clinton, N. Y., Nov. 1st.

S. G. Williams of Grand Rapids, Michigan, writes: "Mr. A. E. Briggs, who says he is from Boston, who has a notorious reputation as a sneak-thief, and who looks like a tramp, has brought Spiritualism into disgrace in this city by a recent visit. He claims to be a slate writer and physical medium, but his seances were a farce, his slate writings beneath contempt. His plan is to obtain valuable rings and jewels from his sitters under pretense of spirit influence, when he decamps and leaves his victims to mourn their loss. He claims to be a friend of yours. He is now in Chicago, and is believed to be heading for St. Louis and Kansas City. In appearance he is a miserable 'critter,' and should go to the workhouse where he fittingly belongs. The papers here exposed him." The JOURNAL thinks Mr. Briggs is not in Chicago, unless under cover. He is not fool-hardy enough to play his game here.

GENERAL ITEMS.

The Brooklyn Spiritualists have again done their cause good service by detecting early in his career a fellow who had fitted himself to simulate mediumship. See an account on the sixth page.

Mr. Reginald Nuttall of Victoria, British Columbia, spent last week in Chicago. His contributions to the liberal press has made his name widely known in Australia and on the Pacific Coast.

Mrs. Emma Hopkins opens her next series of lectures upon mental healing at 3 P. M. on Thursday of this week in Apollo Hall, Central Music Hall Building. The course consists of twelve lectures. Those interested can apply for further information at 2210 Michigan Boulevard, or in the hall at the hour of the lecture.

L. W. Houston writes as follows from Keokuk, Iowa: "This city has been favored with a short visit from the noted Mrs. Maud E. Lord. She lectured here twice, and gave several seances. It would take several pages of your paper to relate all her descriptions of spirits that were recognized. She was unusually well received, and has accomplished a great and lasting good for the truth, and the universal desire is to see and hear more of her."

Miss Jennie B. Hagan has just completed engagements at Fall River, Mass. She will speak for the 1st Society of Philadelphia, Nov. 7th, 14th, 21st and 28th. She will make week evening engagements in the vicinity. Dec. 5th she will speak at Hyde Park, Mass.; 8th, Stoneham, Mass.; 12th, Fall River, Mass.; 19th, Dover, N. H.; January 1st, 2nd and 9th, Greenfield, Mass.; 16th, 23rd, Manchester, N. H.; 30th, Woonsocket, R. I. Feb. 6th and 13th, Newburyport, Mass.; 20th and 27th, Haverhill, Mass. March 6th and 13th, Dover, N. H.; 20th and 27th, Norwich, Ct.; 28th, 29th, 30th, 31st, and April 1st, 2nd, 3rd and 4th at Cincinnati, Ohio. April 11th, Haverhill, Mass. She will make engagements April 5th, 6th, 7th, and 8th, between Cincinnati and Buffalo, N. Y.

Lyman C. Howe writes as follows from Binghamton, N. Y., Nov. 3rd: "I am en route for New York and stopped here to visit my old parishioners. After two Sundays in New York (7th and 14th) I return to Elmira for the 21st. The past two Sundays in Elmira have brought out the largest audiences, day and evening, of any since I commenced my work there last January, and apparently the best of feeling prevails. I have accepted a call for three months (Jan., Feb. and Mar.) in Kansas City, Mo. Is the time at hand when the 'Lion and the Lamb shall lie down together?' It looks that way. Missionaries find but a poor inspiration among the heathen. Beecher shakes the foundations of orthodox retribution in England, and in Elmira recently a Jewish synagogue was dedicated to Jehovah by Jews and Christians in loving fellowship! The Christian clergymen who took part in the exercises, Thomas K. Beecher among them, made no issues (so far as reported) between Christ and his crucifiers, but kindly commended the Hebrew and his religion to the fellowship and good will of all, irrespective of faith or doctrinal differences. So far as heard from, no Christian attempted to introduce his dogmas, or use the name of his 'Lord and Master' as a means of grace. It did seem, however, rather barren ground for a Christian orator to enrich and adorn his speech by anthos his hearers, without the fervor and force of the cross and the agonies of the atoning sacrifice—the murdered Son of God—as an omnipresent inspiration. Are not the 'Lion and the Lamb lying down together?' The world moves."

Mrs. S. F. De Wolf, 529 West Madison St., will answer calls to attend funerals at any place in the immediate vicinity of Chicago.

Mrs. J. Anson Shepard writes: "I lectured by courtesy of Mrs. Watson, at Metropolitan Temple, on Sunday evening, October 27th, to a very large audience, on the subject, 'Truth Shall Make You Free.' Mrs. Shepard will, we are informed, lecture in other parts of California."

That a person may be intelligent and still have a hole in his skull, has been illustrated in a case that occurred at Long Branch, N. J. The doctors there are puzzled over the phenomenal vitality displayed by August Mühlenbrinck, a young feld merchant, who was thrown from a carriage lately, receiving a compound fracture at the base of the brain. The opening in the skull is sufficiently large to admit a finger. An examination of the wound was made by four physicians, and they were unanimous in the opinion that death would result within an hour. Since that time Mühlenbrinck has regained consciousness several times and has conversed intelligently with members of the family.

The American Exhibition in London, opens May 2nd, 1887. The Department of Fine Arts will be presided over by John Martin, 702 Chestnut street, Philadelphia. The Department of Fine Arts is open for the exhibition of art work of Americans, irrespective of place of production. Works of art will be admitted for exhibition whether previously exhibited or not. No charge will be made for space, or for the storage of cases. The exhibition association will assume all costs of freight, packing and insurance. All works of art must be of a high order of merit, and will be admitted to the exhibition only on the approval of the committee on selection; composed of artists. All selected works of art contributed from this country will probably be exhibited in the City of New York preceding shipment to London. For full particulars address Mr. Martin.

The Chicago Tribune tells of a woman in a hospital subject to cataleptic fits, during which her limbs and head could be twisted into strange shapes, and would so remain until put back, she "lying as if frozen," in any position in which she was placed, "without volition or consciousness," until, fearing to use the vital energies in this unequal and abnormal conflict with human muscle the doctor struck his hands violently together, when the woman collapsed like an empty sack, and with a slight shudder and groan, became herself, only to relapse in a few moments into her strange condition. This rude and violent method of bringing the poor patient out of her abnormal condition shows the ignorance of psychical laws and powers for which the medical faculty is distinguished. A skilled magnetizer could probably have wrought the desired change without the fearful risk of the woman's health and life involved in the doctor's noisy process.

A story that comes from Baltimore, Md., indicates that the "Flying Dutchman" still survives as an apparition: "The officers and crew of the brig Mississippi, Capt. Powell, from Rio Janeiro, report a queer incident on the passage which they will not admit was an optical delusion. Shortly after daylight October 16th, in latitude twenty degrees north, longitude forty-eight degrees eighteen seconds west, a bark was reported under the weather quarter. An observation under the naked eye showed her to be deep laden, but 'what excited curiosity on the Mississippi was her strange movements. She was steering in all directions, not holding for any length of time to any course. The royals of the bark were furled, but the topgallant sails were only clewed up. Capt. Powell went below to breakfast, where he remained a short while. Coming on deck, he asked the man at the wheel where the strange bark was. The man said that she had not been seen for three minutes. Capt. Powell took the glass and searched the horizon for the bark, but it could no where be seen. The day was clear and bright with light southeast wind only strong enough to give the Mississippi steerage way."

It appears from the Tribune that the presentment of the grand jury in the case of Charles B. Reynolds, a professed atheist, who astonished the people of Boston, N. J., two weeks ago by his blasphemous utterances and pamphlet, is a remarkable document. It sets forth that the accused "unlawfully and wickedly did blaspheme the holy name of God by contumeliously reproaching His being and providence, and by contumeliously reproaching Jesus Christ and the holy word of God—that is, the canonical scriptures contained in the books of the Old and New Testaments, and by profane scoffing at and exposing them to contempt and ridicule, and that he, the said Charles A. Reynolds, did then and there publish, circulate and distribute a certain scandalous, impious and blasphemous printed document entitled 'Blasphemy and the Bible,' by Charles B. Reynolds, in which there were and are contained among other things certain scandalous, impious and blasphemous matter." Then follow citations from Reynolds' pamphlet in support of the allegations against him, which the grand inquest characterize as "profanely deriding and intending to bring the holy scriptures and the Christian religion into disbelieve and contempt among the people of the State, and which did unlawfully blaspheme the holy name of God by denying and contumeliously reproaching His being and providence and by contumeliously reproaching Jesus Christ and the Christian religion and the holy name of God." In support of this latter specification in the complaint further extracts from Reynolds' leaflet are given.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

Compensation.

She folded up the worn and mended frock And smoothed it tenderly upon her knee, Then through the soft web of a weaved sock She wore the bright wool, musing thoughtfully: "Can this be all? The great world is so fair! I hunger for its green and pleasant ways, A cripple prisoner in her rustic chair, Looks from her window with a wistful gaze.

"The fruits I cannot reach are red and sweet, The paths forbidden are both green and wide; O God! there is no boon to helpless feet. So altogether sweet as paths denied. Home is most fair; bright are my household fires, And children are a gift without alloy; But who would bound the field of their desires By the prim hedges of mere freewill joy?

"I can but weave a faint thread to and fro, Making a frail web in a baby's sock; Into the world's sweet tangle I cast my thread, At its tangle, gales my trembling hand would knock.

Just then the children came, the father, too, Their eager faces in the twilight gloom, "Dear heart," he whispered, as he nearer drew, "How sweet it is within this little room!

"God puts my strongest comfort to draw With this that is great and common we are dry. Your pure desire is my unerring law; Tell me, dear one, who is so safe as I? Home is the pasture where my soul may feed, This room a paradise has grown to be; And only where these patient feet shall lead Can it be home for these dear ones and me."

He touched with reverent hand the helpless feet, The children crowded close and kissed her hair. "Our mother is so good, and kind, and sweet; There's not another like her anywhere!" The baby in her low bed opened wide The soft blue flowers of her timid eyes, And viewed the group of happy faces side With smiles of glad and innocent surprise.

The mother drew the baby to her knee And, smiling, said: "The stars shine soft to-night; My world is fair; its edges sweet to me, And whatsoever is, Lord, is right!" —The Congregationalist.

Women Physicians.

Reason Why They Succeed in Their Profession

A Union representative desiring to gather some information concerning the practice of women physicians in Brooklyn, called upon Miss Emma Underdunk, M. D. She greeted him cordially, and after a few minutes' conversation, she said: "I have a very busy life, and have but little leisure, but any information I may possess is at your disposal." The public as a rule associate female physicians with the class known as strong minded women. Never was a theory more at fault, if Miss Underdunk may be taken as a fair specimen of her medical sisters. In appearance she is somewhat above medium height, of rather slender build, with by no means angular. Her head is gracefully on her shoulders, and she has an intelligent face of thoughtful expression. Her face looks somewhat careworn, the result of assiduous application, but beyond this there is nothing in her appearance to distinguish her from the rest of her sex. In response to the inquiries addressed to her she said: "I am a graduate of the class of 1874 of the New York Medical College and Hospital for Women, and have been practicing in Brooklyn between twelve and thirteen years. During all that time I have never met with a single rebuff from any of my co-practitioners of the opposite sex. On the contrary they have treated me with the most uniform kindness. I began practice immediately after obtaining my diploma, and my career has been one of unvaried success from the beginning. The lady physicians as a rule in beginning practice confine themselves mainly to the treatment of female complaints, but after a few years of experience, they discover that the much-talked-of prejudice against female physicians is a myth. But very little prejudice, if any, exists, and there is absolutely no reason why women should not become the family physicians. They are better qualified for the work than men are, for it goes without saying that every woman is a born nurse. Their personal qualities are acknowledged to be kinder than those of the male sex, their sense of suffering much more acute, and consequently their sympathy with patients is thereby increased. These are vital qualifications for a physician, for you can readily understand that in battling with disease in any form the confidence of the patient is an important factor in treatment, and who so well fitted to obtain that confidence as a woman? These lady physicians start out better informed than do the men. The latter can enter an examination, and if they succeed in obtaining a percentage at 86 they will be awarded a diploma. A woman must needs have 96 per cent. to be successful. This is but natural, however, as a great deal more is expected from a woman than from a man."

"Are women successful in the profession as a rule?" asked the reporter. "In fact they are more successful than the average man, and I do not know of a single woman engaged in the practice of medicine who does not derive a comfortable income therefrom, while on the contrary I know a number of gentlemen in the profession who manage to eke out only a bare existence. My own income ranges from four to five thousand dollars annually. During the conversation the reporter had addressed the informant as Mrs. Underdunk, and as she concluded her last remark she corrected by saying, with a smile, "Miss Underdunk, if you please. I have led too busy a life to think of matrimony, although it is rather a peculiar fact that at least two-thirds of the female physicians are married women." —Brooklyn Union.

Mrs. Julia M. Walton's Work.

To the Editor of the Religio-Philosophical Journal: The Spiritualists of Williamstown and vicinity were treated to an eloquent and instructive address on Sunday, Sept. 24, through the mediumship of Mrs. Julia M. Walton. The "Fruitful Life of the Future" was the subject presented by one of the audience, and a beautiful, non-inspiring, description was given of the life beyond, with its opportunities for acquiring knowledge, for helping others, and for spiritual growth. We were told that while tarrying as spirits on the earth plane, we could visit and view all the strange and beautiful scenes and scenes of the earth, but we had to be in the physical form, but not that; that we could investigate, explore, and obtain answers to the innumerable and seemingly unanswerable questions that crowd on our minds while contemplating the works of nature, either in the heavens above, or the earth beneath. Teachers are there to instruct us, from whose minds we could gather knowledge with wonderful ease and rapidity. Comparison was made between the spiritualized soul in process of evolution by our society as well as every other society of true Spiritualists and seekers after truth, as viewed from the standpoint of the angels, and the orthodox churches of the land. We, though humble, obscure, unpopular and without any pretensions temporal edifice, are building a spiritual temple, grand and beautiful, reaching to high spiritual heights, while the churches, with their buildings, so imposing in their architectural beauty, are decayed and dilapidated, so filled with error and self-conceit, that their spiritual growth would hardly compare in stature with the spires of their temples. We would also be far in advance, spiritually, of many gigantic intellects in the scientific and materialistic ranks, who, on passing out of the form, would find themselves at the foot of the ladder with the alphabet of spiritual knowledge yet to learn.

Slight reference was made to the earth life of the controlling influence, as a seer after truth and a worker in scientific fields, passing to spirit life from a wild, inhospitable shore, far from home and friends; not with complaints and regrets, but with a glowing description of the happiness resulting from his efforts here, accompanied by an earnest appeal for us to do nothing against, or far from the hope of reward, as no happiness would result from such actions. As the close of the lecture, inquiry being made as to who was the controlling spirit, we were told it was William Denton. Such, in brief, are some of the lines advanced in the discourse; but necessarily clothed in the language of the writer, they give but slight idea of the beauty and eloquence with which they were expressed by the medium. H. E. E. Waltonstown, N.Y.

Another Swindler.

Bret Woodworth Starts off as a Platform Test Medium, but is Brought to Grief by a Clear Headed Spiritualist, who Shows the Fellow to be an Arrant Humbug.

To the Editor of the Religio-Philosophical Journal:

I deem it a duty which I owe to the cause of Spiritualism to make public a recent experience which we have had in Brooklyn, N. Y., with a so-called test medium. I cannot be styled either a novice or a veteran in the cause, but I have had sufficient experience to know that in most, if not in all of the phases in mediumship, there is a foundation, in fact, and knowing this, all lovers of the truth, I dislike to feel that so great a cause should be cursed by the misdeeds of pretended mediums and seers. The growing interest in Spiritualism among the citizens of Brooklyn should be encouraged and facilities afforded for investigation into the phenomena, and that a knowledge of its philosophy be attained. I took the initiative of opening Conservatory Hall, corner Bedford and Fulton avenues, the 19th of September, and upon recommendation I engaged Mr. Bert Woodworth, of Jamestown, N. Y., as a test and physical medium, while Mr. Helen J. T. Brigham and Mr. J. J. Morse were engaged for our platform speakers. I never saw Mr. Woodworth until he came to all his engagements, but he took the precaution to inquire from a person who claimed to have some knowledge of his ability as a seer, and trusting to their opinions, as well as to his own assurance, I felt sure we were to have a very interesting season.

The appearance of Mr. Woodworth in Brooklyn called out a goodly attendance, but his first efforts were so nearly a failure that they could not have been excused, had he not asked the indulgence of his audience from the fact that he had been travelling and required rest. His next Sunday's efforts were more successful, for he succeeded in repeating, and having recognized a number of old faces, which had become almost historical in connection with prominent Spiritualists, such as instance as Carrie Miller, Lizzie Hahn, Horace and Mrs. R. Miller, etc. After two Sunday's of this business I proceeded to do, as he seemed in my house. I commenced in his room first, and soon had in my hands his "stock in trade," consisting of extensive collections of death and obituary notices, appropriately arranged in books for the different places, where this gifted seer had been or expected to be engaged. There also I found the names of prominent Spiritualists in these places, and the names of their spirit friends, and such particulars as would make the "tests" startling and remarkable. I also found the correspondence of this medium with others, who have, it would seem, been posing him. For instance, Judge Bailey of Brooklyn has a spirit daughter Grace; and also he had a hand of ancient spirit; others of a similar character for different persons in this city, all of which this medium Woodworth had furnished with airy assurance from the rostrum after the pure and beautiful discourses of Mrs. Brigham. Even after the touching memorial service to the life and work of the late S. B. Nichols, this man profaned the occasion by pretending to give some of those tests before the audience. Any person who understands the character of S. B. Nichols will not be surprised to learn that to a lady in the audience, who is a private medium, and medium of integrity, and who was his friend, Mr. Nichols presented himself while this farce was going on, and said, calling this lady by name, "I'll send those frauds to Hades," and that he meant what he said; no friend of his will for a moment doubt.

In addition to the above enumerated "stock in trade" of Mr. Woodworth, I found an extensive correspondence which he had had with persons in different cities, whereby, for the sum of five dollars, they furnished useful information to him to be used in manifesting the ability of spirit to communicate with mortals through the mediumship of Mr. Woodworth. After having permitted a sufficient number of persons of known integrity to examine for themselves these evidences of this man's mediumistic attainments, I made him face the evidence, then turned him out without delay, bidding him not to show his face in these parts again. He left, however, in my possession sufficient evidence of documentary character to enable me to substantiate what I have said should be attempted a denial. I shall send a copy of this article for publication to other prominent journals, with the hope that the result may lessen the number of frauds which infect our ranks. Brooklyn, N. Y. WILLIAM J. RAND.

Dreams that were Fulfilled.

Famous Men who Believed in the Visions of the Night.

Among those of ancient times who were firm believers in the truth of dreams may be mentioned Phineas the Elder, who believed that the vision always signified the reverse of the appearance; Alexander, Julius Caesar, the Scipios, the two Catos and Brutus, none of whom may be regarded as deficient in intellect. Cicero, Plutarch and other contemporaries of these men in this connection. An anecdote of Simonides, the celebrated lyric poet of Greece, who flourished between 556 and 480 B.C. The poet, it is stated, while on his way to a distant country, found the dead body of a stranger. Learning that no friends were at hand to claim the corpse, he had it decently interred at his own expense, and then prepared to continue his journey. But the night before his contemplated departure the unknown body he had interred and retired to rest, and that after the concluding steps were indelibly impressed on his mind in a dream. Dr. Franklin also states that intricate political questions were frequently made clear to him while wrapped in slumber. The fulfillment of dreams time immemorial has been the hobby of poets and the foundation of innumerable fairy tales. Although the incredulous are ever ready to scoff at such matters, yet a modern writer has been less inclined to credulity than those of a more remote period. John Wesley was of the opinion that what was usually called divine dreams may frequently be ascribed to angels, finding a foundation for this belief in the Scriptural doctrine of the dual nature of man. The unfortunate Condorcet relates of himself that when engaged in some profound and puzzling calculations he was often forced to leave them and retire to rest, and that often the concluding steps were indelibly impressed on his mind in a dream. Dr. Franklin also states that intricate political questions were frequently made clear to him while wrapped in slumber. 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What is Christian Science?

(Continued from First Page)

Involuntary and spontaneous rejection of the doctrines of materialism, has given an impetus to the reverse movement. The next forward movement will be a higher one, for thought, or motion, works not only to and fro, but spirally to and fro. Many cases of cures of various diseases might be cited as signs also; but they are now so numerous and so frequently met with, that all who wish evidence of that kind can easily procure it. Is this science founded upon a hypothesis? Upon what is materialism founded? Is that atom a proven fact in the sense that it is made visible to the physical senses? If not, then it is a hypothesis, and one claim is as good as the other. Would you know the truth? You must find it out for yourselves; no one can prove it to you. You must live the life, to know the doctrine; and the understanding of this science necessitates a life in accordance with its upward tendency. It does not simply impart a knowledge of a mental treatment of disease; a knowledge to be used for purposes of gain when a patient comes for help, and then laid away till the next one applies. It must be lived, and only he who endeavors so to live, begins to appropriate what is his own; becomes conscious of that transforming, renewing process, which results in the man re-generated.

CRITICISM BY REV. SAMUEL FALLOWS, D. D.

Bishop Fallows was the principal critic of the paper. He said the term "Christian Science" was a misnomer, as much so as the definition of a crab as being a red fish that walked backward, when a crab was not a fish at all. Webster's definition of science is "knowledge, that which is known," which is a direct contradiction of the statement of Mrs. Eddy and the lecturer. Mrs. Gesefeld assumed every proposition which she claimed was an axiomatic truth, whereas science should be the demonstration of propositions. Her assumptions should still be called "Christian Science" because Christ never taught such folly. Where has Christ said anything that could be construed into the following: "Matter is an error of statement, for there is no matter." Matter is simply a belief that has its beginning and ending, a myth. "Nothing we can say regarding matter is true." On the contrary, he taught the opposite. Neither did Christ ever say, "God, the Soul, is and was and ever will be, and man is co-existent and co-eternal with this soul." "The Soul of man is God." "The science of being destroys the belief that man is a separate intelligence from his Maker." The whole trend of Christ's teachings is against any such ideas. So with the statement: "Soul and body are God and man; therefore man and his Maker are inseparable." By attaching perverted meanings to words, Christian Scientists have turned the whole Gospel upside down, and advanced theories which are the merest bosh. Take the statement: "Belief is mesmerism;" "Error is a belief without identity, and exists not except in belief;" "The self-destructive forces of mortal thoughts expressed in the earthquake, the wind, the wave, the lightning and the ferocity of beasts are the counterfeits of divine justice." What are they but bald nonsense? What folly to speak of the earthquake and the lightning as destructive thoughts of man.

The statement that "A wicked man is nothing but an error," is most pernicious in its tendencies, and is one which would cheerfully be adopted by every wrong-doer. The handling of the subject of materia medica was as absurd as the rest of so-called Christian Science. For instance, "To employ drugs to destroy disease manifests no faith in God." The Bishop advised any one who happened to have a limb cut off by a train of cars to send for a surgeon as a surer way of stopping the flow from an artery. Christian scientists allege that matter is but a sensation of consciousness. Yet consciousness demonstrates the existence of matter, which we must interpret by nature.

Bishop Fallows then gave a number of instances of the fallacious reasoning of Christian Scientists. Among them the following: Spirit is principle; man its idea. Principle and idea are God and man. The universe is embraced in the idea. Therefore the universe is embraced in man. Principle being spirit, its idea must be spiritual. Therefore man must be spiritual. Therefore the universe being embraced in man must be spiritual. Again: "Evil and error are mortal mind. The five senses are simply beliefs of mortal mind. These beliefs constitute error." Therefore these beliefs constitute mortal mind. "We classify matter as error. But evil and error are mortal mind. Therefore matter is mortal mind. But 'all is mind. There is no matter.' Therefore there is no mortal mind and no evil or error.

These valuable ideas of Mrs. Eddy and her following were all copyrighted, however, and we must be careful how we appropriate them. True, other sciences besides "Christian Science" were based upon theories, but there was this noticeable distinction: ordinary science is supported by ascertained facts, while the so-called Christian Science is minus all fact. One hypothesis is not as good as another, unless it rests on as good a foundation of fact. Yet we must all acknowledge the supremacy of mind over matter, which can be done without insisting upon an alleged science based entirely on transcendental philosophy, which is vague, incoherent and self-contradictory. Whatever the power of mind over matter, it was not sufficient to lift a safe off a man's body, but if you want to relieve the man underneath, you must use your hands. In conclusion, Bishop Fallows said he wanted a science based on demonstrated facts, self-consistent, and one which could be supported on physiological as well as other grounds.

Mrs. Ahrens, Mr. Lamberton, Col. Waterman and Col. Bundy also spoke, criticizing or commending the lecture, and Mrs. Gesefeld made a few remarks in reply.

God in Nature and in Man.

(Special to the Religio-Philosophical Journal.)

Last Sunday Rev. Heber Newton delivered an unusually eloquent sermon to his congregation in Anthon Memorial Church, of which the following is a close condensation:

"O that I knew where I might find him."—Job 23:2. It is said that an incoming vessel hailed an outward bound ship in the broad waters of La Platte seeking for fresh water, and was bidden to throw the buckets over. We cry out, "Oh that we knew where to find God," when in Him we live and move and have our being. As in every side flowing from the ocean is the sea itself, as in every breath inhaled from the atmosphere is the air itself, so in every truth found and every experience of noble life won is the Eternal Reality, the

Infinite Life itself. Throw out your thoughts into the depths of the nature round you and what do you find? Muse upon the astounding forces at work in nature, whether in the storms that sweep the sun or the silent storage of a drop of water with electrical energy enough to shatter the proudest building man has reared, or the subtle leash which the moon throws over the mighty ocean, and then ask yourself what is this Infinite Power moving through nature—this one unchanging Reality under these changing forms of force, and you will find yourself driven to interpret it as the streaming forth of will. Ponder the mystery of law everywhere disclosed.

Watch the feathery flakes of snow forming into the white crystals on your window pane, symmetrically perfect in form and as beautifully artistically, and reflect upon the power which stamps upon the rarefied water of the atmosphere these exquisite designs.

Consider the threading purpose which gleams here and there through nature like a flash of water in the sunlight,—among the shadows of the dark woods; the patient, insistent push of life up and on, from the filmy speck of bioplasm to man; and in the light of the far off event toward which creation moves, what do you find? Muse upon the singular fact of the beauty which is everywhere to be found, which mantles every hill and colors every lake and blushes in every flower. All the uses of nature might have been subserved without transfiguring earth with this daily glory.

Most of this loveliness is wasted, as we say, no eye capable of enjoying it, beholding it, unless the spirit thinking out its dreams in nature delights itself in these fair creations and finds them very good. Is there not then in every glorious canvass of the skies the token of a Presence feeling tenderly in the works of its own hands? Find out these mysteries of Power and Order and Purpose and Beauty in nature and you find—God.

Turn to the deeper depths of man. What do you find when you open the wonders and the oceanies of the affections? Not merely instincts of the animal world. Even in the lowly creatures round us the depth of affectionateness awakens in us at times a hush of awe. Gothe, seeing a mother sparrow caring for a wail of the woods as one of her own brood, asked Eckerman whether any one could there doubt that the Infinite Power was Love. When Livingstone tells us of a savage black woman, in the heart of Africa, throwing herself into the river to divert the attention of a monster crocodile from her friend for whom he was making, is there no revelation of the source and spring of this beautiful unselfishness? What do you find when you unlock the mysteries of conscience? Simply the curious and cunning themes of our wise men, telling you how the moral sense has been evolved, or a somewhat back of all mankind, out of which this sacredness of principle has been evolved? "I ought"—is there no sheenah unvelled at these mystic words, wherein one bows before the presence of an Infinite, an Eternal Goodness, the Eternal one who loveth righteousness? Find out the mystery hidden in "the abyssal depths of personality." In the secrets of the affections and the conscience, and you find—God.

Thus runs an Arabic golden word: "Moses cried, 'Where, O Lord, shall I find Thee?' God said, 'know that when thou hast sought, thou hast already found me.'" A Persian parable tells that the fishes of a certain river consulted together to discover what water was, or if indeed it was at all, and were unable to resolve their doubts. And then the parable turns upon the soul:

"O ye, who seek to solve the knot!
Ye live in God, yet ye know him not—
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye find beside a countless store,
Yet perish hungry at the door."

Mrs. S. F. De Wolf, and her Work.

A Communication from Her Shaker Control.

Among the many mediums of this city who are doing an efficient work in behalf of Spiritualism, is Mrs. S. F. De Wolf, No. 529 West Madison Street. She is always ready to respond to any demand made upon her services whenever she thinks she can accomplish some good thereby. Whether in the capacity of a lecturer on the rostrum, officiating at funerals, attending a social gathering where words of encouragement are needed, or sitting in the private circle, she always acquiesces herself in a manner that reflects credit on herself as well as the Cause. She is clairvoyant and clairaudient, and is also entranced by her spirit guides when giving tests or communications. Her services are in great demand for private sittings, and the clearness of her clairvoyant vision makes her a favorite in that respect. When her mediumship first manifested itself prominently, she was apparently dying with consumption, the physicians having relinquished all hopes of ever curing her, and with them it was only a question of little time when she would pass to spirit-life. While in this critical condition the denizens of the higher life saw, that if relieved of her distressing malady, she would make an excellent instrument for their use in promulgating the grand truths of Spiritualism. They pointed out to her the man who could cure her, and carefully directing him in the process of manipulation, in a short time she was entirely relieved of any alarming tendency towards consumption. For twenty-four years she has been a willing agent in the hands of spirits to advance the Cause. She is often controlled by Joseph Wicker, who in earth-life was a prominent Elder among the Shakers. On one occasion lately, he spoke through her as follows:

In the first place you may know that the Shakers, as a sect, had communications with the Spirit-world. They had among their number those who were blessed with the gift of being entranced, and those, too, who had visions. I was fully prepared to realize them that I would live again; not, however, because Bible revelations told me so; not because of the various traditions of the dim and misty past, but the living truth within me pointed to this as a glorious fact. The testimony had come to me, because there had been visions among us. The gift of sight had proved to my soul that death was only an open door. Laboring in this cause that was dear to my soul—mistaken in some things as I certainly was, but earnest in the conviction of my belief in purity and truth, and the consecration of my soul to the work, would give more light to me and the world. When old age came to me, when I felt the power of the body weakening, the garment

that I wore seeming to be partly broken, I realized that the spirit was growing stronger and unfolding more rapidly as it arose above the conditions that bound it to the body; so when the final day came that should open the door to me, and feeling a sense of weariness, sickness and waiting, there came to me no fear. As a Christian, believing in the power of God to save, I trustfully drifted out of my physical body. I was in complete and tranquil peace with myself.

We have heard it said that the dying are unconscious. The spirit is never wholly unconscious. In the hour of sleep, when the spirit is not exercising the faculties of thought through the instrumentality of the body, it seems to be unconscious. It is, however, active in another condition. So the spirit that is drifting out into the great sea of life, finds no moment of unconsciousness to itself; it may be unconscious to surrounding externals; but there comes to the soul a sense of peace and rest like a boat silently drifting out upon the still waters. When you commence to awake on the spirit side of existence, you see dimly the faces of those you have known in external life; you hear the voices of those whose lips have been sealed. The air seems balmy and beautiful. You feel then the consciousness of your own strength and the transcendent glow of life. You grow strong with the power of comprehension.

It was this that filled my whole being with such a grand sense of life, and which men throughout all ages of the world have so dreaded, and which they have been so carefully preparing for. And as I stood strong then, as I stood strong in my manhood—no more of pain—the old body laid aside, I found the new body exactly in the condition that I had made it through my own conduct and acts of life. You see this peculiar manifestation in earth life in the physical bodies of those whom you meet on your street, particularly in the expression of their respective faces. While one has carefully cultivated the glorious gifts that were given him, and who is highly intelligent, others are right the reverse. We now find that we can judge of the growth of the spirit by the acts and we find on the body, caused by the acts and conduct of life. Now that which is true of the external body, is also true of the spirit body. If the methods of life can so effect this body—mere material substance—may it not effect to a greater extent the spirit body. So we found that those whose spirit bodies had, as it were, been rendered beautiful by cultivating all the higher faculties of the soul while on earth, were fitted to take an elevated position in spirit life.

Growth and development on earth prepare one for the realization of better things in the future. One of the first things that struck me differently from what I anticipated, I found that those who were just, who were very good men and women, and who, I supposed, would have gone on beyond, were undeveloped in the first experiences of life. To suppose that the spirit, because it has left the material body and paid the tribute necessary to the laws of earthly things, has soared away beyond the limits of materiality—I found that was not so. I was still bound with the material relations that composed in part my spirit body. My experience and unfolding had not taken me entirely out of the atmosphere of earth, nor freed me from a sense of material things. I found that the open door that men call death, that disenchantment of every force that bound the spirit to the body, had not so educated and unfolded the former that I was entirely free from the influence of external life. I found that I still bore relations to it; that I was still in sympathy with it. The law of materiality still ruled to a certain extent and made it possible for me with that feeling to easily enter this realm of material life; made it possible for me to greet the friends I loved on earth. To be sure there were limits to my capacity to see and know of the things of external life; but I found that the law of spirit and the law of matter were so conditioned that I could still work on the lower strata of spirit-life and educate myself and others.

Sometimes Mrs. De Wolf is prophetic, revealing with startling accuracy the future. On one occasion she was conversing with a lady who was engaged to be married at no distant day to a young gentleman. The veil of the future was then lifted, as it were, and Mrs. De Wolf saw that instead of marrying the person designated, she would marry a professional man, with two children, and that within a year both of the children would pass serenely to spirit-life. The prophecy she made on that occasion proved true.

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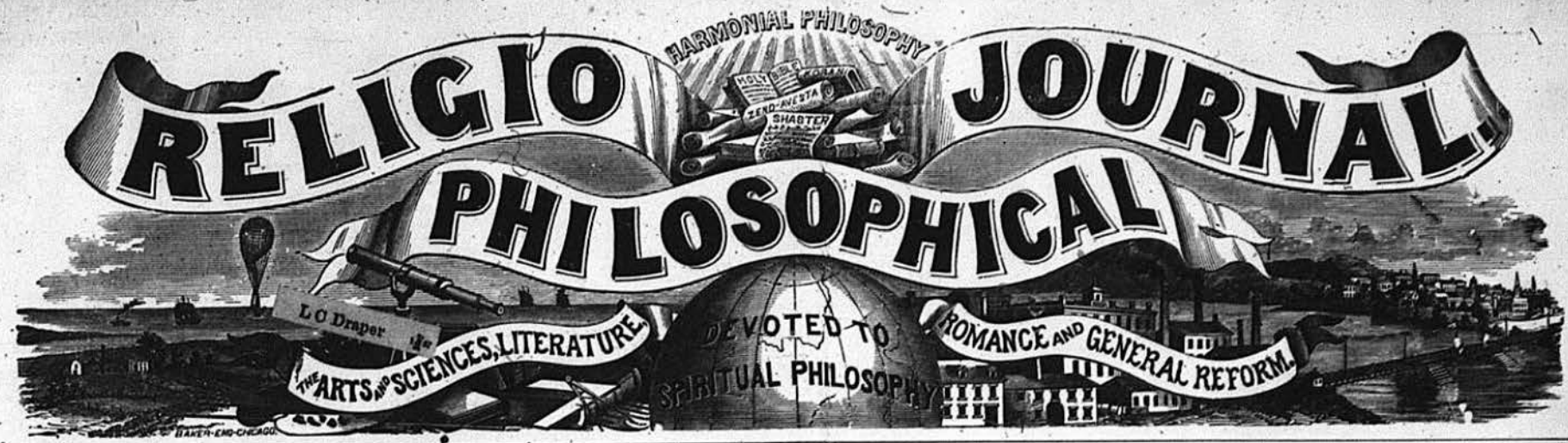
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Duty Liberals Owe Their Children.

At Madison St. Theater, on Sunday morning, Nov. 7th, W. M. Salter, resident lecturer of the Ethical Society, delivered a thoughtful and timely discourse upon the duty Liberals owe their children. The JOURNAL presents its readers with the lecture in full, as follows:

You know, I said, that we begin by telling children stories which, though not wholly destitute of truth, are in the main untrue. You know that the beginning is the children's part of any work, especially in a young and tender thing; for that is the time when the character is being formed and most readily receives the desired impression. And thus we begin by telling them untrue stories, and we tell them untrue stories which are the very opposite of those which are to be held by them when they are grown up. Then the first thing will be to have a censorship of the writers of fiction, and let the censor receive any tale of fiction which is good and reject the bad; and we will desire mothers and nurses to tell their children the authorized tales only. Then fashion the mind with these tales, even more forcibly than they form the body with their hands; and most of those which are now in use must be discarded. Neither if we mean our future generations to regard the habit of quarreling as dishonorable should anything be said of the wars in heaven, and of the plots and fashions of the gods against one another, which are quite untrue. Such tales must not be admitted into our State, whether they are supposed to have an allegorical meaning or not. For the child cannot tell what is allegory or what is not. He will accept anything that he receives into his mind at that age as apt to become indelible and unalterable; and therefore the tales which they first hear should be models of virtuous thought. —Plato's Republic, Book II, § 77, § 78.

There could hardly be more striking proof that Liberalism is not of itself a religion or anything like one, than the indifference of Liberals to the moral education of their children. A religion is a set of solemn convictions about life and duty, a man who has a religion wants to propagate it in the world, wants to inspire other minds with it, and above all does he want his children taught it from their earliest youth up, so that it may become a second nature to him, as deep as life. Look at the older orthodox forms of Christianity or Judaism, and you will find parents grave, serious, solicitous about their children, giving line upon line, and precept upon precept, at home and elsewhere, in season and out of season. There is something you can call a religion, superstitious, false, if you please, but downright, earnest, a dominant passion, a force regulating and controlling life.

What a contrast is much of our Liberalism, easy-going, purposeless, leaving life at loose ends, conforming perhaps for respectability's sake to what we do not believe, or if we do not, allowing our children to, sending them to Sunday schools where along with an infinitesimal amount of good, they get ideas and impressions and a view of life that are totally opposed to our own! I wish that I could bring it home to Liberals that their first duty to their children is a duty to themselves. I wish I could make them see what a poor, feeble, ineffectual thing their Liberalism must be, which gives them no aim for their children that they must sacredly cherish, which gives them no conscience about conformity to things that they do not believe in, which does not make them feel the need of a new fellowship for themselves and a new education for their children. We Liberals are often shy and justly shy of the name; but it is just what we want,—religion, something we are downright in earnest about, something we will not compromise for the sake of anything else in the world, something that gives meaning and purpose and sacredness to life, something that makes us look on our children with new joy and on the future with fresh hope. The Liberal spirit in the world is simply a possibility. The valiant and simplest person is one who thinks that with the rejection of the old creeds he has reached the end-all and be-all of wisdom. If he has not something else to give color and tone and substance and purpose to his life, such a Liberal is apt to be as thin and flat in his mental and moral life, as lifeless as any man you can well find. Liberal-

I am in religion simply means that the old order is breaking up, but is not itself the creation of a new order; it is like the soil that has been ripped up by the plow, but in which the seeds of a new harvest are yet to be sown.

Now we of the ethical movement are trying to organize the liberal spirit of the community into something positive and practical. We do not waste much time in attacking the churches, because we think it is vastly more important and practical to ask ourselves, what are we going to do now that we are out of them? Plenty of people are out of the churches, plenty are in them who in heart are out of them; what body of convictions have we for them to replace the old which they have lost, and thereby to keep life steady, and strong for the good, and clean, and full of generous faith and enthusiasm? We, friends, have our convictions, we have them better than we can state them, and yet, every now and then I try to state them, as at least they are forming themselves in my own mind. We hold that the best thing in the world is goodness; we cannot explain why its claims should have such a magic force, such a sweet persuasion about them, but so they have, and we can only say it is our true nature to be good as it is of the grass to be green, or of the stars to shine; yet well we know that we do not act according to our true nature, and that our life in many, perhaps most cases, is a struggle to be good; we know we sin against light and fall when we might have stood upright, and that many times it is not so much the power as the will to do right that is lacking in us; and so life and the life of our fellowmen and the life of our children has a serious aspect to us—we are often troubled, often depressed, for the thought is awful that life should miss its aim and not be what it was meant to be; and yet we keep our faith, that life can be what it ought to be, we keep our faith that society might be what it ought to be, we do not believe that evil, injustice and wrong either in our own hearts or that of our fellowman are there because they have got to be there, we believe that we and our fellowmen are made for the good, and the just, and the perfect, we believe that some day, somewhere, "wrong will be banished," and "justice reign supreme o'er all," and that meantime we have to battle for that end, battle for it against the injustice in our own hearts, battle against the injustice organized in the habits and customs and institutions of society. Oh! life becomes a great responsibility to those who take the ethical point of view; gone is the childish lightness of heart, gone are the low aims of comfort, of ease, of wealth, of merely personal happiness, gone are the prayers in which we childishly confide to another power the interests that it is the very significance of life that we care for ourselves, gone are those idle hopes with which we paint upon an unknown future a heaven that ought to be the aim and goal of life now. For us is toil, for us is struggle and perseverance against heavy odds and hoping against hope; for the good and the just seem such a dream to us sometimes, such a mirage, and progress is so slow, and there are so many byways, so many pitfalls, and those who mean to do the right thing do not always do it; yet still the dream of our hearts carries us on, and one man may learn by another man's mistakes, and if the toll is arduous by so much is it the more glorious, and victory we believe will crown the efforts of the sons of men at last, and every one of our struggles now, every earnest word, every heroic impulse passing into act, yes

"Even our failings and our bitter tears, After that fair and true we cannot grasp," every mastery over a besetting sin, every triumph over our selfishness, every victory of the just and equitable in our community, every forward movement of humanity in society at large, will count and help to make that final consummation possible.

Such are the views of life for which the ethical movement stands, and I believe there is scarcely a man or a woman here this morning whose heart has not gone with me, as I have stated them. There are many Liberals who do not have them, many who would smile at them, many who do not want their course in life disturbed by any scruples, whose aims instead of having risen higher with the rejection of the old faith have fallen lower, who live for nothing beyond themselves and that the poorest part of themselves, and whose children grow up without any high aims, and without meaning it, easily slip into a life of sensual indulgence. The first duty of such Liberals is to convert themselves, to win such views of life as those for which our movement stands; and then they will feel with us that the great problem is how can we bring up our children in these views, how can we by a wise education, in which thought and zeal and love are blended, leave them better than ourselves?

I want to outline a plan of education for our children this morning. And first, let me say what I think we should not do. We should not, as so many Liberals thoughtlessly do, send our children to the Sunday schools. I say thoughtlessly; but I am afraid that many do it not without a purpose, and this is to their greater shame. One hears of Liberals confessing, "Yes, they belong to us, but then, they have families to bring up—and so they take a pew in a fashionable church." Is there any connection between a fashionable church and the bringing up of a family? Oh! yes, because a fashionable church is a fashionable church, a center of social respectability, and connection with it means desirable social connections; and in one blind word, the greater likelihood for a son or a daughter, more particularly a daughter, of eligible matrimonial relations. But the

other day I heard of liberal parents who probably believe in the churches even less than we, who, perhaps, do not join us, because since we have a regular organization and a lecturer, they suspect that we after all are something like a church, sending their daughter to one of the most conservative churches in the city. A child of fair understanding must know why she is thus sent; she must suspect the hollow and ignominiousness of it all; she begins on that path most fatal to the character, that of practical falsehood and unless she is converted to the church, which is likely to be the case, and her moral salvation is certainly to be hoped for, will probably become in time one more addition to the mass of conventional and hypocritical, called fashionable society. What a fine beginning is this of the moral education of a child, what an admirable lesson to give in the elements of character!

But no doubt most liberals send their children to the Sunday schools without any thought of what they are doing; they allow them to go rather than send them. I ask such parents, do they realize the gravity of their responsibility in so doing? Do they realize that they are putting their children under influences that they do not believe in at just the most impressionable part of their life, that these influences may be even stronger than those brought about them in the home and result in their children's complete conversion to the church, and all the more if they are susceptible and earnest, or that at best, the children will have to unlearn their early impressions, perhaps at much cost, possibly with much trial of mind and pain, and may never entirely outlive them, but be haunted with false tremors of conscience down to their dying day? And do parents realize that the artificial conscience will be unlearned just when it is most difficult to form a fresh conscience, namely, in the later years of life when the character, habits and ideas are in great measure fixed, so that the very best, the formative part of life we give over to what is false, and only that time of life when we are no longer fresh, and open and eager, and have lost much of the power of improvement we reserve for the influences of what is true?

What folly! As if a man should send his boy to a business college where false methods of business were taught, and leave him to find out the true in the painful experiences of business life. As if in our day schools we should have our children learn the intricacies of alchemy and astrology, and let them find out the truths of chemistry and astronomy in their later years. As if for geography we should teach Homer's view of the world, and then let a true map be made out by each one as he is able, after school years are done.

Yet this is about the character of Sunday school instruction as compared with true science and true ethics—of course, I have in mind the average Sunday school. A child is taught there that God made the world in six days, when it is not so, that the first woman was made out of a rib of the first man, when about the first woman and the first man we know nothing at all, that God sent a flood to cover the face of the earth, when no evidence of such a flood exists, that he blessed the treacherous Jacob, that he made wicked Pharaoh more wicked still, that he counselled deceit and plunder to the Israelites as they left Egypt. Poor science, I say, and bad ethics, too. And if, as Plato says, there are tales that may be told to the young and others not to be told, these are among those not to be told; otherwise we commit, or allow to be committed, the fault of telling a lie, and what is more, a bad lie; and if, as he says, our youth seriously believe in such unworthy representations of the gods, instead of laughing at them as they ought, hardly will any of them dream that he himself, being but a man, can be dishonored by similar actions; if, at least, we may say, our children are not affected in this way, it will be in spite of and not because of the natural effect of such tales as I have mentioned.

I need not speak of Sunday school teaching at greater length, of how children's minds are mystified, of what a mass of stories they are told that have scarcely more claims to credence than fables and fairy tales, and of how they are impressed with the idea that it is a sacred duty to believe all these things; of what false reasons are given for right and wrong, because the Bible says so; for example, or because Jesus says so; of what an unreal and fantastical reverence Jesus is made the object of, of what a fetich the Bible is turned into, and of how withal the real value and the human interest of the Bible as a chapter in the world's literature are never brought out, and the true lesson of Jesus's life, as a martyr to a sublime dream for humanity, is entirely missed. It is enough to say that the Sunday school means instruction in a system of religion that Liberals are liberals because they disbelieve in, to indicate why we should not send or allow our children to go to it, at just the time when their minds and character are ready to be formed by any impressions they receive; if we who are not Christians are to let our children go to Christian Sunday schools, I should suggest it be when they are between thirty and forty years old.

And now is outlining a true course of education for our children, let us not forget that the education of the child is really begun long before it comes under the hands of the teacher. Plato even says that the most important part of education is right training in the nursery. What a responsibility rests on parents there that they can delegate to no other hands! What a strange mother must

she be who does not feel that she must be much with her children, who allows her pleasure or any duties to the outside world to interfere with this most urgent and, as it would seem, most welcome duty to her own offspring! What can take the place of a mother's love, a mother's thoughtfulness, a mother's firm yet gentle hand of control—how can any one think that a nurse without education, without moral training and perhaps full of superstitions can take her place, or care for anything, but the physical comfort of the child? Every family should be itself a school, in which the mother is the loving teacher. Mothers should be freed from too many household cares and too many social duties, and should live and play and learn with their children. O what reasons for goodness, and patience and a pure mind and gentleness of heart are these little faces forever turned upon her, and reflecting back in their childish way all her changing moods, even as tiny pools may reflect the changing hues of the sky! Here is the first, quickest, most effective, most lasting education, that which passes from eye to eye, from manner to manner, and from soul to soul. A man may forget all else in the world, but if he has ever really known it, he never forgets his mother's face. If the silent chambers of his memory it always speaks to him of love, and truth and honor and noble self-control, what a powerful impulse exists for him in the direction of all good. O mothers, I say you are the real educators of the youth of our land, and all the rest of us can only follow along in the lines which you have set, unless perchance you have been negligent of your duty and then our work is so much harder, and perhaps we toil in vain to form the character, that must always have its first breath of life from you. Form the characters of your little ones, think more of that than of anything else, encourage all good things in them, frown upon all bad things, correct them, do not fear to punish them if need be, let not your love be weak and stand in dread of a little pain; have them respect you as well as love you, have them obey you and do not coax them or bribe them into obedience, teach them to do what is right because it is right, bring out their moral sense, or else forever we shall have a world of moral weaklings, who before they will be virtuous will ask what they are going to have for it, either in this world or the next. Yes, I believe it, if we are to have a new religion, a higher ethics, we must first have it in the home, and children in their earliest years must be accustomed to the purest and highest motives of conduct. Who knows how much responsibility parents have for the current low views of morality according to which the motives for goodness disappear, if there are no rewards and punishments in another life, by their treating their children according to essentially the same principles and allowing them to such an extent to look beyond the right conduct to the pleasure or indulgence they are to win as a reward for it?

Children should become accustomed to obey simply because the parent asks it; they should be taught to regard it as mean and ignoble to ask for a reward for doing simply what they ought to do; and then in time they would learn to obey the laws of the State with the same loyalty and to obey the laws of that higher moral order, that is "not of to-day nor of yesterday, but lives forever," without any paltry questioning as to what they are going to gain, if they do obey them, or what they need fear, if they do not. I have before said that a man who raises such questions, whether Christian or infidel, does not know the climate of virtue; and now I must add that he who is not nurtured in that breeding climate from earliest childhood can with difficulty ever become accustomed to it thereafter.

But important and essential as the mother's duties are, she can be aided after the children have reached a certain age. I should say that this corresponds to the time when the mother's influence ceases to be the one controlling thing in the formation of the mind and character of the child and the influences of the outside world come to be almost as strong if not stronger. When the child is old enough to go alone, when it must be trusted to look after itself, when its intercourse with its playmates begins to form a large part of its life, when it begins to have a real sense of this great world going on outside it, and forms its own thoughts and wakes up to a life of its own, then some other moral influences than those of the home comes to be of inestimable value. Any age set must be more or less arbitrary, but roughly speaking this dawning of a new independent life for the child may be said to be about the ninth or tenth year. Then it is that I conceive, the moral education of the child, in the more special and limited sense, may begin. Till that time the home, after that time the home supplemented by an ethical school, that is my ideal. The beginnings of the school education should be very simple. No formal teaching, no moralizing, no weak appeals, exhortations, but brief pointed stories, pictures in the concrete of unselfishness, bravery, patience, endurance, self-mastery, devotion, truth or of their opposites, in such a way that admiration for the good and hatred of the evil are fixed and heightened in the child's mind. The first training is one of the feelings—to make the child love and admire strongly, and to hate and detect just as strongly; so that he should never do a cowardly or a selfish thing without a revulsion of feeling; the moment he thinks of it, so that by a kind of necessity of his nature he should be in time led to practice and become what he admires. All mean things should be held

up for contempt and ridicule, and the whole catalogue of them should be gone over and the stamp of disgrace fixed on every one of them. He who leaves a post of duty, he who betrays a trust, he who under whatever circumstances chooses his pleasure or his interest before his duty, and he who weakly excuses himself for any dereliction—all should receive promptly and energetically the blame they deserve.

These stories may be gathered from any and all sources; they may be borrowed from actual life or may be fictitious; children should be encouraged to bring stories of their own finding, and in all cases, should they be expected to repeat those they have once heard in their own language and with the warmth of their own feeling. To make a collection of such stories, unexceptional in form and matter, really classic moral tales, is one of the tasks of the present. Homer and Hesiod were the great storytellers of the Greeks; the Bible is a storehouse of moral anecdotes for Christian people. But when a rational mind like Plato took up the question of the proper food for the young, he saw that much of Homer would not answer, that there needed to be a censorship to discriminate between the good and the bad, and much of Homer should not be narrated to children in his ideal state. So any rational mind must see now that instead of limiting ourselves to the Bible in the work of moral instruction, we have really to institute a censorship over the Bible itself and cull out what is good and reject what is bad, and not take anything indeed because it is in the Bible, but to select from it as we would from any other literature, from Æsop, from Homer, from Virgil, from the Greek dramatists, from Dante, from Shakespeare, from all the great masters, who have dealt with life and its problems in pictorial form. One of the greatest needs of the present time is a book of Stories from the Bible—a selection of the narratives in it that have really moral worth, and that could be unhesitatingly put into the hands of children, as our present Bible cannot be, any more than we can Homer; stories that should be taken simply as stories, for their own moral interest and value, entirely independent of their truth. And this leads me to say that I conceive the best stories to begin with in the instruction of children are fables,—about which the very first idea is that they are not true; since by this means the question of the truth of a story is separated from that of its moral value, no child dreaming that animals ever talk, and yet in a fable finding it as natural, and sometimes as edifying, that they should talk as men should. After a first course in fables, the child may take up legends from Homer or legends from the Old Testament and scarcely ask if they are true, for the beauty and the moral worth of them are altogether independent of their truth; and a legend differs from a fable, as any one of the children that have been under my care for a year or two will tell you, simply in that it was once believed to be true, and we do not absolutely know that it is untrue.

Children may well be employed for two years or more with these stories and legends. Then, I conceive, with the twelfth or thirteenth year should commence some direct attempt at clearing up the mind of the child as to matter of duty. First, the feelings must be strengthened, then the mind must be clarified. What is it that makes a good action, I conceive should be asked. And the children should be led to think and to give some mark of a good action that occurs to their own mind; and in time, by waiting and questioning and suggesting, I have been surprised to find that almost every element of a definition, that would be given by a philosopher, will be given by a class of average boys and girls from twelve to fourteen years of age. Then having gained a clear idea on this fundamental point, the various good actions may be classified and taken up one by one. Let the children by their own thinking make out the true classification, if possible; duties to others and duties to ourselves will probably be suggested by some one, and then the "others" can be subdivided into the family, the community and the world; and "ourselves" can be treated as to body, mind and character. These various subdivisions can be taken up one by one and in their proper order, and so the whole wide range of personal and social duty may be traversed. Children should be taught to respect themselves, that self-respect is indeed the first of the virtues, and this should be distinguished, as it is separated by a heaven-wide distance, from all pride and vanity; each one of them has worth, each one of them has dignity as a moral being, capable of choosing its course in life and responsible to itself in following it; each one is to esteem its body sacred and keep it pure and clean, and make it always the servant of the better nature, each one is to see how ignoble it is to make it the master of the mind; each one is to see what a wonderful power it has in the mind, how diligently we should cultivate it, how it is given us to learn and explore, how ashamed we should be of inattention and laziness, and thus the significance of the precious days of ordinary school life be opened and fresh interest and zeal for school duties be awakened; the ethics of truth and falsehood should be made plain; the uses and abuses of anger—the nobility of moral wrath, of indignation should be shown; the moral elements of courage should be brought out, the heroism of standing alone for one's conviction, of bravely bearing and enduring what we cannot change; the sublimity of patience under adversity; the unwelcome

(Continued on Eighth Page.)

SPIRIT COMMUNICATIONS.

Through the Mediumship of Dr. James V. Mansfield.

LETTERS FROM JUDGE EDMUND S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal:

I have almost never written on spirit demonstrations, leaving that work for others; but lately I have had something so good that I think I better give it to the public (by your leave) through your valuable JOURNAL. The narrative will be simply didactic to the later investigators, and the oldest in the meanwhile may wrap themselves in their own contemplations on what they already know. While at the camp meeting near Burlington, Vt., I met James V. Mansfield, of Boston, whose specialty in mediumship is the answering of sealed letters addressed to spirits by mortals here. We had, indeed, met once before years ago, but had no acquaintance, only an introduction. He now invited me to his room, saying he would give me a séance. He pointed to one table on which there were long strips of writing paper; put some question; sign your own name; and then enroll it so that the writing cannot be seen. So I did, while he sat away. He then came and sealed it with mullage and took it to another table, and wrote beneath, passing it back to me.

Through the many years past I was pretty well acquainted with a lawyer at Chicago by the name of S. S. Hayes. He had passed on eight or ten years ago; and (such will be the fate of all of us) I cannot tell when I last had him in mind. Sitting near Mr. Mansfield a few evenings before this in a public assembly, he began to work out something by the forefinger of the left hand (some spirit-telegraphy), and whispered to me as the result, "S. S. Hayes." Taking my cue from that, on the ground that he might wish to communicate, I wrote this letter:

"To the Hon. S. S. Hayes, once of Chicago, now of Spirit-Land:—I address you as an old friend. Will you please give me a friendly answer, such as you now can, of your Spirit-home?"

E. S. HOLBROOK.

This is the answer written—not an answer but a reply as you see by another person.

"My Dear Judge, Friend and Brother:—Excuse me for taking the time you intended our mutual friend and brother, S. S. Hayes, should have occupied. But as the dear spirit is not present at this moment, I venture to advise you of the fact. James Bowen has gone for Hayes, and no doubt, will be able to call him before you leave. The above is my only apology for taking precious time.

"I have much to communicate to you of my experience since coming here, and particularly with my patron saint, Emanuel Swedenborg, and with others well known to us.

"Bidding your pardon for what might seem an intrusion, I am as once and always your friend and brother. AMOS T. HALL."

E. S. HOLBROOK, Sept. 6, '86.

I will say now in explanation for those who are far away that James H. Bowen was in his day a famous man in Chicago—a trader, but not my acquaintance, and that Amos T. Hall was also well known, and a good acquaintance of mine. He passed on four or five years ago, and I have no idea when I had thought of him. I am making such remarks as this all along here to meet that everlasting suggestion of the unbeliever, "It was all mind reading and psychology." I expected an answer from Hayes and did not get it; but instead, got this reply from an unexpected source. Those who enter upon investigation soon find that, on the contrary, the unexpected is to be expected, as if at once to confound this ever present *a priori* argument, or rather, the random guess of those of limited knowledge.

So I went again the next afternoon and in the same way called upon "either S. S. Hayes or Amos T. Hall to reply further"; and the following came in reply, from one unknown:

"My Dear Judge:—A. T. Hall is present, but S. S. Hayes is not. Hayes and Wilbur Fisk Storey and Judge Churchill Coffing and Charles Durkee were with you this forenoon, but you did not detect their presence. If you would propound your questions one at a time I think Mr. Hall will attempt to reply. I am your friend. ROBERT HILL."

Sept. 6, '86.

On reading it I shook my head saying, "I know nothing of Robert Hill. Who is he?" Then Mansfield said, "I'll warrant it is correct" and his hand wrote, "I was proprietor of the Matteson House in Chicago."

"Before or after the fire?"

"After."

Now I will state that I do not know that I knew him. I might have known his person and not his name. Such an one might have known me and I not know it, as I have been here since 1865. I have inquired since my return, and I find there was a man of that name and he was the proprietor of the Matteson House.

Every body about here knows that Wilbur F. Storey was the great Times man. I did not then know that F. stood for Fisk. I have since learned that it was so. We had no personal acquaintance. Judge Churchill Coffing was a resident of Peru, Ill., was my law partner away back in the forties, and passed on about ten years ago. S. S. Hayes was his special friend. Charles Durkee I did not know. I knew from Mr. Coffing that he had such a friend. On inquiry I find that he lived in Southeastern Wisconsin and has deceased.

As I said, I drifted in putting a question to Hayes. I now turned to my family where my heart really was at first, and addressed this letter to my wife and in the same way; but first I ought to say that I had attended meeting that forenoon, and made my farewell speech, telling of demonstrations from my wife who had passed on about four years ago, rehearsing a poem I had prepared for her funeral, "I would not live away," and also of my confidence and happiness in our belief; but Mr. Mansfield was not there.

"To my dear wife, Ann C. Holbrook:—Please embrace this opportunity and write me a letter."

E. S. HOLBROOK.

I had not time to write more fully. The sealed letter was immediately answered thus:

"Oh! my precious, dear, even kind husband. How soul-clearing is this talk to me, and doubtless no less to you. I know you have not a shadow of doubt but I am near you day by day and even by your side. I hear you talk of the hope you have within you, but much of it falls like a dead weight upon those who do not see as you do. I heard you talk. I am pleased you stand by your colors, let come what may."

"I was present when Mr. Hall and others gave their names a moment since. I was sorry that Mr. Hall and Hayes were not ready for the talk Mr. Hall promised yesterday. You will have it after a little."

"I rejoice exceedingly that you have so much comfort in your hopes of a continued

life beyond that of the mortal. Keep your eyes steady, my husband, on that light within you; it will lead you to one that changes not in heaven."

"I have repeatedly spoken of my beautiful surroundings here. To say that they are just magnificent but faintly expresses it. I am happy to know you are having a respite from your arduous labors. You really have had and are now having a very enjoyable time. I suppose you will soon return home west again. Be true and good to yourself, my dearest. I know you will."

With Love. I was once your wife and will be again. ANN C. HOLBROOK."

E. S. H., Sept. 6th, 1886.

It will be well to say that I had been travelling considerably, seeing the sights and the mediums, and she had so communicated with me many times.

Dr. Mansfield kindly inviting me to write again, I penned the following to my mother: "To my Dear Mother, Sally Holbrook.—Please try and write to your son, Edmund S. Holbrook, from spirit life."

And this answer came, I looking on all the time.

"Bless you, my dear son Edmund. Bless you for this notice. When Ann came for me and said, 'Mother, come, come and talk with Edmund,' my soul became frantic with joy. Yes, my son, nothing could afford me more pleasure than to know I have a choice place in your heart's memory."

"Ann and I are often with you and do our best to impress you of our nearness; but you do not recognize us only now and then. It affords me pleasure to know you can say you know that your dear ones live and under proper conditions can and really do talk, as we now do."

"You have nothing to fear from the world now. This great truth—this spirit truth—is fast crushing out old dogma, and the light of Spiritualism is taking its place. You may dare to be bold at all times and all places. The time is near at hand, my son, when all other things will be completely swallowed up in this revelation of spirit-communion. Keep your light burning, my son. Cry aloud and spare not. Truth is mighty and will prevail."

Your mother, SARAH HOLBROOK.

Sept. 6, '86. They call me Sally."

My mother was a standard Christian. She passed on in my early childhood, and that was a good while ago. I was told at some time that her name was Sally, and therefore I wrote it so. I have now no means of information about the name. Though I believe in spirit-presence I have to say that I can scarcely detect it, and I am sorry it is so.

I left that place, and came to another and wrote to Mansfield enclosing a sealed letter to my daughter Belle (who passed on at three years of age, not using the surname, but did subscribe my own. It came back sealed with this reply:

"Dear Judge.—You must call for your dear departed by name, if you expect a strange spirit to call it among the millions that are here. (Surround, can't tell it.) E. S. HOLBROOK. STEVENS S. JONES."

"With a statement from Mansfield that this was all that was elicited from the sitting, Sept. 17th, '86."

Surely this is curious. I confess to a little roughness in not using her surname. But I thought the place whence I wrote and the surroundings would supply it. At least I wanted to try it. The answer furnishes a reason for the first injunction, "To give the full name of the spirit addressed." I need not state that Mr. Jones, Stevens S. Jones, almost universally called S. S. Jones, was the publisher of this paper.

On getting home I sent my amended—sealed letter in these words:

"To my daughter, Isabelle Holbrook in spirit-life.—As your mother and grandmother have written me, will you please write too, as to your Spirit-Home."

"And if you can, please state what you were to me before the ann of Spiritualism had fully arisen upon me,—and what will you be to me when the sun of my life hastens to its setting. Your Father."

EDMUND S. HOLBROOK."

Chicago, Oct. 1886. (Not giving the day of the month.)

The letter was returned sealed with this reply:

"My Dear Father.—Yours of Oct. date before me, and not only me, but my darling mother. Grandma expected to have been present, but duties forbade just at this time."

"You ask me a very peculiar question, do you not, father? I hope at least I was a comfort to you in more ways than one, and that has been a joy to my soul, ever since I left you. Father, I will be to you all I ever was to you while you tarry in the mortal form; and when you come down-down to the very brink of the river that now divides us, I will be your STAR and go before you all the way over the river that now separates us. Mother dear will also accompany me and come all the way over to the home long prepared for you, my dear father."

"Mother joins me in undying love to you, my dear father."

E. S. H., Oct. 18, '86. ISABELLE."

I wrote this question blindly on purpose, to see if the spirit could get at my thought. She hit it pretty well; for as a young child spirit from 1865 on, she had been such a guide to me to lead me on in Spiritualism that I had called her "My Star."

I also at the same time addressed a sealed letter to Mr. Hayes, "if he would not send a reply, etc. The letter came back sealed, with this answer:

"Dear Judge Holbrook.—I am now with my own school companion, Alfred George Washington Carter, late Judge of Ohio. Oct. 11th, 1886. S. S. HAYES."

I knew Judge Carter, of Cincinnati. He wrote his name "A. G. W. Carter," and I think he was always so known. I have no further knowledge of his name, and know nothing of his acquaintance with Mr. Hayes, and have no present means to find out.

Now, Mr. Editor, these letters and these proceedings cover a wide field of thought. I trust I need not say that there was no collusion, and all seemed true and fair. The family letters are appropriate and, of course, seem real and beautiful to me. While some of the spirits were known to me personally in their life here, others were known only by hearsay, and some not at all, but subsequent enquiry gives proof of their existence and identity. If Mr. Mansfield even knew any of them I do not know, but I think likely he knew two or three of them, but surely no more. The matter of mind-reading or psychologic control has no place, nor expectancy either, and clairvoyance but very little. The rationals of such experiences is found only in spirit existence and spirit communion.

I have made my statement. Let those read who will and be prompted to make the best use of their own opportunities and work out their own conclusions. E. S. H. Chicago, Oct. '86.

SPHERES, NATURAL AND SPIRITUAL.

Diseases, their Cause and Cure.

BY ALFRED A. GREEN.

For the Religio-Philosophical Journal.

There goes out—yes, flows forth from every man, a spiritual sphere from his affection or love, which encompasses him, and infuses itself into the natural sphere, which is from his body, so that the two spheres are conjoined; that a natural sphere is constantly flowing forth, not only from man, but also from beasts, trees, fruits and flowers, and also from metals, is a fact generally known, in like manner in the Spirit-world; but the spheres flowing forth from objects in that world are spiritual, and those which emanate from spirits and angels are thoroughly spiritual, because with them are affections or loves, and thence interior perceptions and thoughts. All of sympathy and antipathy exist in this manner, and likewise all conjunction and disjunction, and according to this conjunction is presence or absence in the Spirit-world; for whatever is in harmony or concordance, causes conjunction and presence, and whatever is disagreeable and discordant causes disjunction, absence or distance; therefore, by paying strict attention to this subject, many persons will be enabled to overcome a great difficulty which hitherto has baffled their understanding in trying to comprehend space, place and distance in the Spirit plane; as, for instance, in the Spirit-world when any one desires to see another, that person is present immediately, and if the latter is equally as desirous of seeing the other, there will be an immediate close alliance of their two spheres; but suppose the one desired don't care for the other, still he or she will be seen in the distance, and the distance will be in proportion to the sympathy or antagonism between their respective spheres; and furthermore, each individual person or society is affected by the quality of the sphere into which they enter, or the sphere of any other spirit or society of spirits with which they come in contact. All these spheres in the other life arise from their leading loves or affections that flow from them. It may truly be said that if we know the leading love or affection of any person or spirit, we know the essence of their life, and just in proportion as they are deprived of their loves they are enfeebled and become dull and stupid, and were it possible to sever them completely from the divine love, they would be as dead as the bones at the house of Israel, that Ezekiel the prophet saw made alive in the valley of bones.

Each race of human beings has its own peculiar sphere. The Indian, Negro and Chinaman are made as perceptible to the white man by their odors, as that of the dog, horse, cow, skunk or snake; and among mankind it is by their odors that the spheres or emanations of flowers, plants, birds and beasts are best known. Some of these are pleasant, fragrant and agreeable, while others are nauseous, repelling and disagreeable.

I have seen a man suddenly surprised by the sphere or essence of a skunk, bewildered and bereft of reason for the space of half an hour, while in India there is a serpent so deadly that birds and other animals are struck with death if they happen to come too near. How many times in our lives have we had to turn away our nostrils from nauseating, sickening odors. Only last year I read an account of a woman in New York who died rather suddenly from the stench of a cesspool, while scarcely a week passes without some terrible catastrophe from foul gases in wells and mines.

Having now perceived something of the general nature of what for distinction we may call natural spheres, we turn to others. Let us bear in mind and remember that while living here in this natural state, that we are in the world of ultimates or ultimate effects, and not in the world of causes; that causes originate in the Spirit-world; bearing in mind also another universal truth that spirit is a substance, which can and does exist independent of matter, but while living in the natural body, we can only perceive it in connection with matter; nevertheless I am instructed and believe that after we leave the natural body we (or even persons in the spiritual or clairvoyant state) can see clearly and distinctly the operation of spirits and spiritual spheres independent of matter; but what I want you to understand clearly is that this being the world where we realize the effects, without perceiving causes, we oftentimes form our judgment from appearances and make great blunders by taking the apparent for the real cause; even to-day the sun appears to rise and set, and on our dreary western deserts are to be found the bleaching bones of men and beasts who were deluded by the beautiful mirages that falsely lured them on to death and destruction.

From the foregoing it appears certain that if we can detect the quality of the sphere that surrounds an object, either animate or inanimate, we can know the character of its innermost nature or life. Take, for example, the sphere of the moon when it turns its full face upon our globe. The ancients maintained that the influence of the moon produced insanity, and it is from them we derive the term lunacy, from Luna, the moon.

Of the sun and its power it is presumption on my part to speak, as it must be self-evident to every one who observes and reflects; however, there are many strange things which follow as results from an eclipse of the sun. Thus the French philosopher, M. Arago, in his account to the Academy of Sciences of the solar eclipse of the 8th of July, 1842, states that he had often heard accounts of birds dying from the mere influence of an eclipse of the sun; but could scarcely credit the statement, as they could only die from fear, and the discharge of a gun ought to frighten them more, and yet it is certain that it does not kill them, without they are actually hit. One of M. Arago's friends made the following experiments: He placed five linnets in a cage; they were lively and active, and fed up to the moment of the eclipse; when the eclipse had terminated three of them were dead. All animal creation seemed to suffer or be affected with a vague terror during the eclipse.

It is, however, with the spheres of men and spirits upon which I wish to dwell for a little while. I know both ladies and gentlemen that can not use watches for the reason that the watches won't go when used upon their persons; such persons may be termed magnetic; and it is true also that such persons have healing power, but their quality and power as healers depend upon the character and quality of their lives. Those who have a pure and simple faith are the best healers. Looking upon them as persons gifted with magnetic attracting power, we are reminded of the words of Christ:

"And I, if I be lifted up from the earth will draw all men unto me."—(St. John xii. 32.)

This language was used by the Savior after the raising of Lazarus from the dead. It must be a source of great joy and comfort to all true believers to know that this power of raising from the dead, of healing all kinds

of diseases, still exists, that the promise made to the disciples is to-day being fulfilled; "is not the day coming also when instead of men and women being controlled by spirits, they will rejoice and say, 'Even the devils are subject to us through thy name,' for we live in what might be called a dual life, between the good and evil. While we retain our manhood, our God-like liberty and freedom of action, we can resist the evil, and have power to tread on serpents and scorpions, and on all the power of the enemy; but in anger, exclaims the non-believer: 'I don't believe in the Scripture. I don't believe in Christ. I don't believe there are invisible spheres or evil spirits that can afflict and torment me.' Well, to all such I will say: 'Don't let your self-conceit blind you. Do you know you are setting up your puny opinion against the testimony of ages and the profane and sacred records of all nations? Even many nations in our day live in the perpetual dread of evil spirits.'

A Wesleyan minister who was sent to New Zealand says: 'The Aneekes are a sect among the heathen who pretend to have intercourse with departed spirits, by which they are able to kill by incantation any person on whom their anger may fall; and it is a fact,' adds Mr. White, 'that numbers fall a prey to their confidence in the efficacy of the curses of these men, and pine under the influence of despair and die.'

Beware, my friends, for there are blessings and curses. It was not a mere superstitious belief that caused Balaam to send for Balaam to curse the children of Israel while on their way to the land of Canaan. It was no vain superstition that caused Moses to say to the children of Israel: 'And it shall come to pass that when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.' It was no vain superstition that caused those anti-Christians, the Popes of Rome, to anathematize, excommunicate and curse those who would not fall down and worship the beast. Alas! too surely was realized the potency of their curses, for individuals and nations have trembled at their power, and even mighty kings would go to Rome clothed in sackcloth, with ashes upon their heads, to worship the beast and to sacrifice to the prince of this world, for they found it impossible in their day to resist the spheres of the united organized societies, both natural and spiritual, that had been incited against them.

I can best illustrate how this was possible by explaining what Balaam, King of Moab, hoped to accomplish by inducing the prophet Balaam to come and curse the children of Israel. Remember, he was a prophet, seer or medium: 'The man whose eyes are open, hath said, He hath said which heard the words of God, which saw the vision of the Almighty falling into a trance but having his eyes open.' Balaam knew that if Balaam, while in the spiritual state, could be induced to curse the children of Israel, it would arouse in the Spirit-world all the spirits of the Moabites and all the enemies of the children of Israel, to oppose the passage of the latter into the land of Canaan through the borders of Moab. Balaam could count with certainty upon this power, for I know he said, addressing Balaam: 'Come now, therefore, I pray thee, curse me, peradventure I shall prey, that I may smite them, and that I may drive them out of the land; for I wot that he whom thou cursest is cursed.' Remember that whole armies have been destroyed by spiritual power, for we read in Isaiah, 27:23: 'Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand.'

Friends, conditions may change, but the laws of God are eternal, the same to-day and forever. If you read and study both sacred and profane history, you will perceive that the influence and power of the Spirit-world over the natural, was never doubted. It was known that from this source originated all wars, diseases, pestilences and famines, and in this light only can be explained the terrible prophecies in regard to these things and their fulfillment.

Some of my readers may suggest that in those days the spirit intercourse was more open and pronounced than it is to-day. This is true, but it is also true that they are again reopened, for although Swedenborg has written and explained marvelous things in relation to spirit intercourse, it was the Rochester knockings that first broke through the roof of the natural world in this country, and since that time spirit intercourse has sprung up among all the nations of the earth. The late King of France, Louis Napoleon, was governed by spirits, and it has been asserted, I think, upon good authority, that the Czar of Russia was moved to grant emancipation to his serfs from the same cause. Behold, then, in our day the revival of the old ideas among the kings and nations of the earth.

I cannot occupy your time, or I would cite many cases of diseases being induced upon men and women, and even upon unborn babes in the womb, by spirits in the body and out of the body, but I take it for granted that some of you will admit this without my entering into detail at the present time; and if such is the case, you have the key to the different processes of mental and spiritual cures which are springing up all over the land, but particularly in Boston. If I am right in my deduction as to the true theory of diseases, then are all the medical schools wrong, and their manner of treating disease erroneous.

I do not wish to set forth any idea relating to spirit influences, either good or bad, without good authority. The sight of an epileptic has been known to transfer this disease to the fetus. Dr. Joslin reports the case of a child born with the smallpox in consequence of the exposure of the mother thirty days previous to the birth; there were upon the body of this child about one hundred and seventy regularly formed smallpox pustules of the usual size, and filled with a yellowish purplish matter (The New York Lancet, May 21st, 1842). Two similar cases are given in the same work for March 20th, 1842, and April 26th, 1842, and in the London Lancet for Feb. 4th, 1842. Besides these there is a case stated in the New York Sun, of April 14th, which shows clearly the operation of the same law among the feathered tribes and the lower orders of creation; but they are too long to quote at the present time, and I will content myself by alluding to a singular case related by Dr. Roy, Sunderland in his work called 'Pathetism,' wherein he states that a traveller, meeting a large rattlesnake in his road, struck at it with his stick, but at each blow he heard a bird flutter; on looking around he saw a partridge that the snake had magnetized or charmed. He then recommenced to kill the snake, but each blow caused pain and suffering to the bird. Finally the blow that killed the snake, killed the bird also.

The effect of sudden joy, hatred, anger, jealousy, fear and revenge, are too well

known to be cited; so, also, the effects from minerals and plants; but I lay down this fundamental truth that for every poison in any of the three kingdoms of nature, there exists and is to be found the exact, distinct and corresponding remedy, and it is within the proper and legitimate sphere and duty of Spiritualists to find these antidotes, for material scientists can never discern them.

CONCLUSION.

What is the true theory of cure? This is the great question. Fools may ask questions, but it takes wise men to answer them. Christ has answered this for us, and Jesus showed us how to perform all manner of cures; and although I say this I don't mean to imply that we should forsake all other means of cure, for the love and wisdom of our Creator is to be found everywhere; use them, then, with due reverence, according to your knowledge and capacity to receive, for, according to your state or condition to receive the divine love and truth, will be your power to heal others. Remember that it is both wise and better for men and women to be free, and never permit any spirit to control them, for good spirits will counsel and advise, but will never seek to control.

Letter from Melbourne, Australia.

To the Editor of the Religio-Philosophical Journal:

A copy of your valuable JOURNAL of the 6th of last June, broke from its moorings and was carried by the current into mid ocean, and after buffeting the waves for many days, drifted into the port of Melbourne, and fell into my hands. I recognize in it a congenial spirit, ever ready, spade in hand, to bury the decaying carcass of the dead past, break down old standards of faith founded upon oracles and myths, which served no purpose save to make progression almost impossible.

Melbourne in its manners, customs and mode of life is not very unlike Chicago; yet it is far more conservative. It being an English colony and peopled mostly by Englishmen it is inclined to cling to old ideas. It is almost impossible to enact in the Parliament here any law or parliamentary practice that is not borrowed from England; and any proposition that is proved to be not English, is shelved without discussion, no matter how just and wise. If it is not English, it receives little support. I think the churches here have a stronger hold upon the people than they do there; i. e., they influence a larger proportion of the people. They have successfully defeated every effort of the people to open the public libraries and picture galleries on Sundays, the only day that the laboring classes have an opportunity to visit them, and they have done all in their power to stop Sunday trains to the suburbs; but in this they have not been successful. In these respects their power is waning.

In every effort the people have gained ground. It has ever been the practice here for Spiritualist and free-thought lecturers to speak in theaters and public halls on Sundays, and collect money at the doors. The churches have done all in their power to stop this also. There is an old English law, enacted two or three hundred years ago, which prohibits the collection of money at the door on Sundays, except for religious teaching, and as the first, original laws here were transferred from England, it was contended that the one referred to was binding here, and the judges so decided. The churches were jubilant; but their jubilation did not last long, for the next point raised was, 'What is religious teaching?' In the wording of the law it prohibited collections for amusements or entertainments. The churches sought to class free thought and spiritual lectures under the head of amusements and entertainments; but after many prosecutions, adjournments and trials, it was finally decided that the free thinker and Spiritualist have the same right to propagate their religion as the churches have to propagate theirs. Thus ended a victory for progress and free discussion.

The system of education in the colony of Victoria is compulsory and purely secular, and administered by the government. The Secretary of Education is a cabinet minister, and has full charge and control of all State schools. The present system has been in operation about ten years. It was bitterly opposed by the Catholics from the beginning, on account of its Godless character, and compelling them to contribute towards its support; and latterly by many Protestants—notably the learned bishop of the diocese of Melbourne. But it has withstood their combined forces, and is stronger in the hearts of the people to-day than it ever was before. The wise framers of our school system sought to ward off the bitter strife that is sure to attend the teaching of religion, and reading of Bibles in public schools by their banishment altogether. This subject presents the same phase and provokes the same arguments throughout the length and breadth of Christian or Western civilization. It has puzzled the minds of the greatest statesmen, philosophers and sages for the last fifty years, and, as is well known, the almost universal opinion in all Protestant countries at the present time is to keep the Bible and Christ out of public schools and out of school books. But when viewed critically the subject is by no means a pleasing one to contemplate. The school books can contain the biography of Julius Cæsar, Nero, Caligula, Bonaparte, Gerard, Vanderbilt or Barnum, and a sketch of the Persian and Grecian wars would be in place, as well as a quotation from the Arabian Nights or Robinson Crusoe; but the moment that Christ is introduced, the whole community is shaken from centre to circumference. It will not do to say anything about Calvin, Luther, John Knox or the Prince of Orange; and Cromwell should be alluded to very cautiously, and this simply because they are associated with Jesus and Christianity. The doctrine of the atonement is obnoxious to the Jews and Unitarians. The Catholics cannot get along without one.

The great disturbing element, however, is Christ. They cannot agree concerning his attributes. One contends that Christ is very God—Delly; another contends that he is not Delly, but is endowed with a divine nature; and as they believe that salvation depends upon a correct belief on these points, there is no margin for compromise, no room for arbitration, and each one armed with the witness of the spirit within, abandons reason, and becomes a fanatic—a dangerous bigot; and when this spirit becomes dominant and all-controlling, as it often has in Christian countries, humanity suffers and innocence cries to heaven in vain for help.

It is this view of the case that has determined the combined wisdom of Protestant countries to banish Christ and the Bible from the public schools. Christ must hereafter be a private Christ; a family God, or at most a club or church God. Nations and States must have no gods, but individuals and clubs may have all the gods they desire.

Thus, in all religious matters, it will be the duty of the State simply to keep the peace, and not allow them to quarrel over

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CHICAGO, Ill., Saturday, November 20, 1886.

Spiritualism in Literature.

There is a marked tendency among authors to deal with themes connected with Spiritualism. "Footfalls on the Boundary of another world" are no longer solitary or infrequent. Excursions into the haze that bounds our material horizon are made every day—and the reports brought back are characteristic of the reporters, each of whom sees only whatever he or she is fitted to see. This is only to be expected from the advances made in material and intellectual domains. Spiritual science cannot longer remain stationary. To do so would be to violate the fundamental principles of progress. The divine economy, that formative essence which underlies all phenomena, tends to greater sensibility of soul toward the invisible world of causation.

Consciously or unconsciously to themselves, seers and poets have always been open to influences from the illimitable ocean of spirit in which we live, move and have our being, far beyond the ordinary mortal.

"The light that never was on sea or shore,
The inspiration and the poet's dream"
is perceptible to such, and the number of illuminati steadily increases.

Blake, the artist, left his stamp as a seer upon contemporary literature in a few fragments which only half reveal his genius. Wordsworth and Shelley were natural seers of interior truth expressed in external forms. The former often passed into that "blessed mood" when,

"We are laid asleep
In body, and become a living soul;
While, with an eye made quiet by the power
Of harmony, and the deep power of joy
We see into the life of things."

His "Intimations of Immortality" is one of the strongest and most sustained flights ever made into that upper air, where,

"Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither,
Can in a moment travel thither,
And see the children sport on the shore,
And hear the mighty waters rolling evermore."

In taking up Shelley, the reader can hardly turn a page without intimations of the delicacy of the interior powers of that exquisite nature which perished from the earth too soon, like some untimely flower in winter. In that exalted and melodious piece of verse, beginning,

"The awful shadow of some unseen Power
Fleets, though unseen among us"

The eye is caught by such passages as, "While yet a boy I sought for ghosts, and sped Through many a listening chamber, cave and ruin, And starlit wood, with fearful steps, pursuing Hopes of high talk with the departed dead."

In our own country the three leading poets have not been remarkable for mysticism, and have therefore attained great popularity through the expression of the sweetness and purity of natural religion. Whittier has described in graceful verse that communion of the individual soul with the divine Over-soul of which all spiritually minded persons are conscious, but Bryant seldom rises above the level of pensive thought. Of Longfellow it may be said that he is occasionally inspired, when he rises from the dim twilight of earth into the realm of perfect day, but he is more the poet of the intellect than of the spirit. T. L. Harris was at times susceptible of remarkable flights into the spiritual empyrean, and it is a wonder his powers in this regard have not been more generally noted.

That sensitiveness to spiritual influx which is peculiarly a part of the womanly nature, finds its outflow in poetry. Two examples, one on either side of the Atlantic, naturally rise to the mind.—Elizabeth Barrett Browning and Lisette Doten. What clear perceptions of unseen causes are exhibited in these lines,

"There's not a flower of spring
That dies as June, but wants itself allied
By leaves and symbol, by significance
And correspondence, to that Spirit-world
Outside the limits of our space and time,
Where we are bound."

And this other,

"Every natural flower that grows on earth
Implies a flower upon the spiritual side,
Substantial, archetypal, all aglow
With blossoming causes, not so far away,
That we, whose spirit senses is somewhat cleared
May catch at something of the bloom and breath."

They straight call out on genius, say "A man
Produced this," when much rather they should say
"The insight and he saw this!"

Our American sybil attunes her oracles on too fine and high a key to be heard as yet by the majority of her countrymen but another generation will still further quicken the inner senses and open their avenues to external life. In her preface to "Poems of the Inner Life," Miss Doten has given a most lucid and interesting description of the manner in which inspiration seeks expression. It is likely her experience is similar in kind if greater in degree, to that which all real poets have had during periods of great exaltation. "Many such have declared that they then felt an overshadowing Power with whose mighty current their own mental energies met and mingled. In some cases there is intense concentration during which the soul-force controls the movement and melody; in others there is a passive surrender in which the poem sings itself into being. It is then that the singer takes a "free deep breath of celestial air and catches a glimpse of the realities of things." Susan Coolidge has written truly,

"Poems are heavenly things,
And only souls with wings
May reach them where they grow."

Among other poets susceptible to that blessed mood, may be mentioned Mrs. Hemans, Helen Hunt Jackson, Nancy Priest, Jean Ingelow, Frances Ridley Havergal, Adelaide Proctor and Edna Dean Proctor, the Rosettis, James G. Clark, Emma Tuttle, Ella Dietz, Mrs. Platt, Florence Percy, Richard Realf, Amanda T. Jones, Kate Hill, Margaret J. Preston, and on rare occasions, many others, who seem to have had the open vision through some happy combination of conditions. So Coleridge wrote his Kubla Khan, which came to him in a dream, and Forcely the Willson, his Orderly Sergeant.

Some of these may have written only one or two under the stress of that unwanted lifting of the spirit, which came unheralded or after deep struggles or high aspirations. The nervous system must be finely strung and delicately attuned to vibrations from invisible spheres, or susceptibility to impressions will be confined to influences upon the same plane of being as the writers.

From this almost boundless and fascinating field of exploration it is easy to turn to prose, in which is to be found a growing tendency to deal with what used to be called the supernatural, but which is now recognized as the purely natural. Through the aid of the psychologist and the spiritual scientist, the laws governing that refined yet real universe, are being gradually discovered and will yet be systematized. Popular perception of facts always runs ahead of the comprehension of them, and we find foreign and domestic magazines teeming with accounts of visions, dreams, premonitions, warnings, clairvoyance, clairaudience and apparitions. A few of them are absurd, some significant and very beautiful. Many are exhibitions of the psychological influence of mind over mind, where both parties are living on earth; in others one is disembodied intelligence, or, rather reembodyed but invisible to exterior senses. Eagerly and widely read, these stories carry the attention of the reader into regions which are neither so far nor so fearful as our progenitors believed. They appeal to the primitive intuitions and feelings of men and women, and are solemn with mighty possibilities.

The subtleties of logic, the dogmatism of theology, the negations of agnosticism fail to satisfy the heart. Insatiable are its longings to know that the spirit survives death and that love overlaps it, and if such evidence is indubitable, men will have it. Literature, by familiarizing him with what is going on in every circle of society, is preparing the ordinary reader for the proof which is steadily accumulating, that a communion between two different states of being is continually taking place.

Thousands who have read Mrs. Oliphant's "Little Pilgrim" and "Old Lady Mary" have been led by those exquisite stories, to realize the unspeakable naturalness of the life beyond. They are led to reason, also, regarding the necessity of meeting the result of their actions on earth, without any possibility of forgiveness for sin or shortcoming. Written in language of exquisite purity, these little books commend themselves to the lover of good literature also; too many works on Spiritualism are deplorably deficient in this regard.

Space falls in which to enumerate fiction which deals with occultism, Spiritualism and psychology. Bpwer's "Strange Story" and Elizabeth Stuart Phelps's "Gates Ajar" had each a phenomenal circulation, owing more to the themes than the literary excellence of the books. Hugh Conway's "Called Back" has little attraction outside of the very possible somnambulist vision of the hero—Robert Lewis Stevenson's "Strange Case of Dr. Jekyll and Mr. Hyde" is repulsive but fascinating, because it deals with the occult powers of the spirit. Mr. Sennett's "Karma" and "United" are written to exploit Theosophy, and lack the freshness of genuine works of fiction.

The field of Spiritualism in literature is limitless and inviting. Much work in that direction will be worse than useless, but, more and more it will be true that whatever is connected with the powers of the spirit will attract attention, awaken thought and leave its mark through every avenue of art and letters.

Col. Ingersoll Fighting Mad.

Under the above heading the Chicago Times of Monday last published a New York special, telegraphed Sunday night. The dispatch reads as follows:

Discontent was freely manifested among the members of the American Secular Congress assembled in convention at Chickering Hall to-day, and free speech, free thinking, and almost a free fight at the rear of the stage after the morning session were conspicuous. Col. Robert G. Ingersoll felt constrained to swear quite vehemently, and the air at one time got so blue that the ladies with the long gray curls who awaited his reappearance from the conference room held up their hands in horror. The trouble was occasioned by Delegate Mallonee, of Cleveland, who yesterday afternoon introduced a set of resolutions asking that the financial affairs of the congress be examined. Mr. Mallonee had just reached an interesting part of his reading when he was unceremoniously choked off by the chairman of the meeting, Col. Ingersoll, who had been warned that something of the sort was on the tapis. He declared that Mr. Mallonee was out of order, and moved the reference of the resolution to the committee on resolutions.

When this "Congress" met in Cleveland Col. Ingersoll's lecture was relied upon to draw money enough out of the citizens to pay the bills of the concern. The Colonel's financial views, as developed after adjournment, did not harmonize with the desires and needs of his brother radicals, hence there was suppressed music of a maddening kind. Whether the performance of last Sunday was an outburst of the old Cleveland tune the JOURNAL does not know.

We see no reason why the "ladies with long gray curls" should have "held up their hands in horror." If they were acquainted with the Colonel they must certainly have been familiar with his profanity, which is seldom curbed even in the presence of ladies. He apparently considers it a religious duty to swear frequently, picturesquely, quaintly, vehemently and promiscuously. It is a matter of conscience with him, and he does not enjoy his cigar or dinner with anything on his conscience. Give him a chance, ladies with long gray curls! Don't frown upon him! In the name of Liberty don't suppress the freedom of this child of nature.

Such exhibitions as that of last Sunday are so conducive to increased respect for "Secularism," so dignified, so in keeping with decorum, that all non-materialists will weep with sorrow that they have no such Congress and no champion platform swearer.

"Do You Know Kellar?"

DEAR SIR,—What do you know of "Kellar" and his, so called, "troupe of magicians"? They are now doing Nebraska. Claim to have exhibited in Chicago 103 consecutive nights during past summer. Omaha papers claim he is making a complete "exposé" of the practice of mediums and Spiritualism generally. Please reply through JOURNAL and oblige many interested Nebraska subscribers.

W. A. WOTHERSPOON.

Ord, Nebraska, Nov. 12th.
Xep, we know Kellar. He did exhibit here for many weeks and quite likely gave as many as 103 performances. Before coming here he had still greater success in Philadelphia and New York. His show is fairly good, but as a prestidigitator he has superiors. In his imitation of spirit phenomena he does a few things cleverly, but most of his tricks are readily seen through. No experienced observer of genuine spirit manifestations can fail of noticing the striking difference between them and those produced by Kellar. Yet we have heard unimpeached Spiritualists give enthusiastic accounts of his marvellous mediumship. His imitations, however, offer a good school in which to learn the tricks of mercantile Spiritualism. He does not claim to expose Spiritualism, but to show that with his appliances and slight-of-hand he can perform feats more or less closely resembling spirit phenomena. He cannot hurt the truth and probably has no desire to do so. His object, like that of other caterers to the amusement-loving public, is to make money. So long as Spiritualists choose to let things run in the go-as-you-please style, so long must they expect that prestidigitators and pseudo-mediums will make the most of their opportunity.

The Christian Register says: "Defalcations have become so common as materially to shake the confidence of people in business men who make loud professions of piety. It is nothing new in the experience of the world to find that a man may be very religious and yet far from honest. The man in the parable was rebuked for burying his money in the ground instead of putting it out at interest. Yet people who have suffered from recent defalcations may ask themselves the question whether money wrapped up in a napkin and buried in the ground, may not be more safely invested than if put into the hands of money-breeding corporations. To be sure, sums thus buried are not likely to grow greater; but, on the other hand, they are not likely to grow beautifully less." The JOURNAL is glad to have this said by a paper so eminently proper and of such undoubted good form. The Register is certainly a religious paper, and hence cannot be open to the suspicion of covertly attacking religion when it tells such unpleasant truths.

The New York World of November 1st, says: "J. J. Morse, of London, lectured last night under the auspices of the First Society of Spiritualists, at Grand Opera House Hall. His subject was 'Liberty Enlightening the World.' He invited attention to the wide difference between the sentiments typified in the celebrated monuments of the Old World, commemorating the victory of an army or the whim of some royal despot, and that illustrated in the great work of Bartholdi, the gift of one free nation to another. The sentiment, however, he said, was of no account unless developed in action. A more enduring liberty should be fostered under the majestic figure of the statue—a liberty born of a triumph of man over his selfishness and founded on a wider justice."

How They Love One Another!

Of all the striking features attending the teaching and practice of the several factions who are so rapidly, and possibly prematurely, bringing on the millennial day, that of love for one another is chief. "Mind-cure Healers," "Christian Scientists," "Metaphysicals," "Mental Healers," all have it; they are bursting with it. Undeveloped barbarians lacking the true light do not understand this divine love as reflected by these modern dispensers of health and wisdom. To the heathen eye and ear it conveys an impression identical with malice, envy and hatred. When a "christian scientist" elevates the tip of her pretty nose at the casual mention of the name of a "mind cure healer" it does not signify scorn, but is the secret sign of the craft, signifying, "O! how I love a mind-cure!" Perchance the name of Rev. Prof. Straws, M. S., is mentioned within reach of that portion of "mortal error" known as the ear of Mrs. Monigettineddi, C. S. S. Forthwith the "unconscious mind" of this christian scientist, moved by her "actual of being," shrugs its hypothetical shoulders and tosses its non-existing head, and the heathen heart sounds to him like a scornful grunt. But he is misled, his "mortal error" ears hear the Christian signal which marks the temporary segregation of that all-pervading love in which the C. S. S. floats her "actual of being." If a C. S. hires a hall or gets the loan of a parlor and starts a "college," forthwith an M. S. secures a basement on a prominent street, organizes a "university" and offers diplomas for a dollar. Who can have the hardihood to say the world is not progressing? No one need longer suffer from sin, sickness or death. Anybody can have a diploma, and all will soon be peace, love and unity on earth.

A Strange Light.

The Philadelphia Times says that over the tomb of the late Bishop Odenheimer, in Burlington, N. J., there hovers nightly a bright light, which is so much of a phenomenon as to create much discussion and excitement among the people. The bishop's tomb is of gray polished granite, and is situated near the vestry door of old St. Mary's Church, the cathedral of the diocese of New Jersey, of which the Rev. Dr. Hills, the dean of the convocation of Burlington, is the rector. A bishop's mitre is carved on the top of the massive stone, and on the place where old Sexton Prickett points out as being the resting place of the saintly bishop's head, appears nightly the luminous flame that at times resembles the light from a lantern, and on other occasions is so radiant that it looks like a halo, such as the old masters have painted around the heads of their canonized saints. Since the strange apparition was first observed, a short time ago, crowds of people have visited old St. Mary's graveyard at night. The light can be seen from a considerable distance; but if one has nerve enough to walk through the lich gate and approach the tomb nothing can be found to explain the cause of the strange flicker, as when a near approach to the tomb is made nothing whatever can be seen. All the ground in the vicinity is high and entirely too dry to admit of any possibility of ignis fatuus, or false fire. Only a few have so far had courage enough to approach the tomb after dark, but hundreds have contemplated the light from the sidewalk.

Opinion of Rev. Eli Fay.

Mr. Fay is the most popular preacher in the thriving city of Los Angeles, California. He speaks every Sunday in the commodious Opera House to large audiences, made up of liberal, thinking people among whom are many Spiritualists. Mr. Fay is connected with the Unitarian body. Some weeks since he republished in tract form an editorial from the RELIGIO-PHILOSOPHICAL JOURNAL for free distribution, prefacing it with explanatory remarks from which is made a quotation as follows: "The following article 'appeared on the 9th inst. as the leading editorial of the RELIGIO-PHILOSOPHICAL JOURNAL—a paper long characterized not 'only by fairness and candor, but also by exceptional ability, advanced conservatism, hospitality to all truth and hostility to all sham, whether in science, politics or religion, and an earnest advocacy of that which makes for the purity and elevation of the individual and of society.'"

The Healing Boom.

One may laugh with good reason at the preposterous claims, bad logic, and stupendous assumptions of "Christian scientists," "metaphysical healers," or helpers to health by psychical therapeutics, under whatever name they work. But when one sees on every hand those once known as chronic invalids, good-for-nothing men and women, or habitual growlers, as the case may be, restored to health, made hopeful, happy and useful by this new-old "craze," as some call it, one is disposed to have a kindly feeling and much respect for the results these enthusiasts accomplish.

That these healers do accomplish astonishing cures in numerous instances cannot be doubted. That they are dealing with a subtle, but powerful, agent of whose properties they know little is quite evident. When they have clarified their understanding and rendered themselves intelligible to average minds—including their own—they will do even better healing than now, and be able to impart their skill to others with greater success. In the meantime the JOURNAL enjoys the consolation they are creating among "regulars" in the medical profession, and

wishes them well. While the JOURNAL will not hesitate to prick their ignorant and factitious assumptions, it stands ready to aid them in getting fair play. Out of all this agitation will come permanent good and increased knowledge.

GENERAL ITEMS.

Mrs. Carrie E. S. Twing has returned to business at her office, 13 Davis St., Boston.

Mail matter for Jennie B. Hagan should be sent to East Holliston, Mass., her permanent home, unless otherwise ordered.

J. Clegg Wright is now lecturing in Cincinnati, Ohio. He has been well received there.

Mr. Cornelius Bradford sells the RELIGIO-PHILOSOPHICAL JOURNAL in Berkley Hall, Boston, not as stated in these columns, Metropolitan Hall.

Gen. Sam Reynolds of Utica, New York spent last week in Chicago looking after his large investment. All wide awake eastern men who have money to invest steer straight for this city.

"Christ in the Nineteenth Century" was the theme of Prof. Swinn's sermon last Sunday. The JOURNAL hopes to find space to publish it in full next week.

Mr. A. J. Smalley of Bunker Hill, Illinois, passed to spirit-life on the 7th inst. Three days previous he fell from a tree, receiving injuries which proved fatal. Mr. Smalley was an old and wealthy farmer and had long been a consistent Spiritualist.

D. D. Sipe writes as follows from Zimmerman, Ohio: "Mr. E. Thomson of Dayton, O., lectured in the Liberal Hall in this village some time ago, to a fair sized audience. His subject was 'Archetypes of Christianity.' He is an able scholar."

J. W. Bouton announces the publication of the memoirs of Mme. Blavatsky, edited by A. P. Sinnett. The book will be one of interest to Madame B's friends and of curiosity to those who look with suspicion upon her claims. She is a remarkable character, viewed from any standpoint.

E. H. Dunham writes as follows from Providence, R. I.: "Mrs. R. S. Lillie of Boston, began an engagement of one month as speaker for our society, November 7th. Nothing but a verbatim report of her two lectures could do her justice. Her inspiration is of the highest order."

The Children's Progressive Lyceum meets at Martine's Hall, south side, corner of Indiana Avenue and 22nd Street, each Sunday at 1:30. Mrs. Hattie E. Davis is Conductor, and a very efficient one too. She is also an excellent medium. She resides at 119 S. Lincoln Street.

A colored man named Charles Douglas, of Pittsburgh, Pa., made information lately before Ald. Bell against another colored man named Henry Thornton, charging him with practicing witchcraft. Thornton was arrested and committed to jail in default of \$300 bail for a hearing.

Mrs. Elizabeth Cady Stanton is about to prepare a treatise or compilation of parts of the Bible relating to the status of women. If she could amend the text of the genuine Pauline Epistles by leaving out interpolated sentences and clauses, her work would be eminently satisfactory to others of her way of thinking. Paul recognized women as part of the Christian ministry, especially Phoebe and Priscilla.

The reunion and anniversary celebration, to be jointly held by the Southern Association of Spiritualists and the Union Spiritualists of Cincinnati, will convene in G. A. R. Memorial Hall, 115 West Sixth Street, Cincinnati, Ohio, March 27th to April 3rd. The following named persons will participate in the exercises: Mrs. Sophronia E. W. Bishop, Miss Zaida Brown, Dr. Samuel Watson, George P. Colby, A. C. Ladd, Mrs. Helen J. T. Brigham, Miss Jennie B. Hagan, John Slater and D. M. Kling.

Dr. S. J. Dickson, a magnetic healer widely known in the West, seems to be creating quite a furor by his successful healing in Western New York and Pennsylvania. If one may judge from the newspapers, Henry Kepple, a wealthy lumberman near Corry, has been very deaf for years and spent a small fortune on "regular" doctors with no benefit. A press telegram asserts that his hearing has been restored to nearly normal condition by a few treatments from Dr. Dickson.

The Wairarapa Daily, published in Australia, reports the following: "In reference to the curious discovery of a swag at Pahiatua, and its probable owner being the man whose skeleton remains were found in a rata tree some four years since, we are informed by one who was at the finding of the skeleton that it is his opinion, judging from the present size of the aperture through which the man is supposed to have entered and was unable to get out again, it must have been at least fifteen years before the finding of the remains, as the hole in the rata tree has lessened in size by the growth of the tree, that it is now, and must have been for years, impossible for a man to get through it. Our informant is a bush settler of experience both here and in Australia, and his judgment should count. The terror occasioned by the noises heard at night before the discovery of the skeleton, and which ceased immediately after, our informant fully confirms. He says the men absolutely refused to continue to work there."

A late Barrow (England) News gives an account of a materializing séance given by a Mrs. Hall of Gateshead-on-Tyne, at which some "liquorish" sister grasped the mullin drapery enveloping the form. The "spirit"

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Questions.

BY SARAH E. HOWE.

When life's bitter fever is over,
The heart-throbs forever have ceased,
Nestle a day embroidered cover,
White hands are folded in peace.
When souls that are weary and bruised
By crosses so patiently borne,
At last find the gateway of refuge
From Fate's cold, pillowed storm—
Shall we gaze on the web left behind us,
With its meshes all tangled and flawed,
(Here, how its mysteries blind us,
There, shall we master the cause?)
Will knowing help soothe the anguish,
Will the spirit ever satisfied be,
That "twere better in sorrow to languish,
Or the wreck on a memory's sea,
That Heaven will be any sweeter
For great draughts of bitterness here,
That growth shall be the completer,
For thorn-stings we feel in this sphere?
Then breathe on our lives, O dear angels,
The calm which such knowing can give!
And open the flood gates of courage
Which shall lead us to the life!
Let thy love for our heart-ache, dear spirits,
Bring the calm with which wisdom is fraught.
We may learn that each worker inherits,
The wealth for which he has wrought!

Fredonia, N. Y.

Mrs. U. N. Gestefeld's Lecture.

Remarks of a Correspondent who Listened to It.

To the Editor of the Religio-Philosophical Journal:

There are two distinct ways to reach an audience: first, through the understanding; and, second, through the feelings. Whenever we wish to do so through the former, we must be concise and simple; if through the latter, it is by inspiration only that we enhance and captivate rather than probe and prick.

It is necessary to say why a subject, applying to the understanding, should be handled in a concise and simple manner. The reason is obvious: If one has to make an effort to follow the ideas of the lecturer, he is apt to become negligent in attention; moreover it is the inherent quality of truth and principle, that the statements be plain. Therefore, if we utter a truth, we should employ simple language. Whoever fails to do so, is not as successful as the one who does.

The paper read was necessarily a laborious effort, and it could not be expected to have been otherwise, as the lecturer was trying to melt together her own good sense with the absurd teachings of Mrs. Eddy's "Christian Science." I leave the latter, and give utterance to the former, one may find it both valuable and charming.

In clear, refreshing contrast stood out the force of the simple words of the Fallows. In his criticisms on Mrs. Eddy's Christian Science he struck the truth home by charging that Mrs. Eddy's teachings constitute high treason against the English language, inasmuch as she made use of it in an arbitrary and ambiguous manner, so that instead of making sense clear, clouding it. The audience was in rapport with the Bishop, and enjoyed heartily and appreciatively his just criticisms on the "Science." Mrs. Andrews followed Bishop Fallows, and fully justified a remark made by Rodney Welsh, President of the Society, that for clearness of perception, force of statement, and choice of language, he never met her equal.

The gist of Mrs. A's sayings centred in the idea that healing is a gift by the grace of God; all may practice it, some more, some less; just the same, a gift is not made, but is one by the grace of God. It is practiced by the mother who will comfort her child that has stumbled and fallen, and cries out for pain, "Never mind, it don't hurt, little one; look at the stars!" By soothing the mind she heals the body. But neither Mrs. Eddy nor her followers can grind out healers by the gift.

I related recently Col. Bundy's common sense conception of the nature of things. According to his idea every spiritual conception must be clear and not veiled in effusions of transcendental nonsense, clothed in absurdity and buried in obscurity. Col. Waterman tried to put soothing oil on wounds made.

Chicago, Ill. LOUIS AHNERS.

Mediums' Society of Sturgis.

To the Editor of the Religio-Philosophical Journal:

As before intimated the above society meets for mutual improvement every Sunday at 3 o'clock P. M. On Sunday, Oct. 31, the question for consideration was "Mediums," and how to obtain it. The first speaker, Brother Abram Smith, who in his opening remarks said that our orthodox Christian friends think we are not sufficiently devotional, but Paul was on our side; he, Paul, spoke of Jesus as he would of any other man, and Jesus had no power to come down from the cross any more than John Brown had to come down from the gallows. He, Smith, did not seek mediums; it came to him. To become a medium, he said, was to be as little children, intelligently submissive; it is in this negative state of mind that we must approach the sacred altar of Spiritualism. He said that when mediums came to him at first there were three days wherein he could not speak a word of English; the customers at his dry goods store supposed he had become insane, and for several weeks he could not do anything; then his hand was controlled, and he wrote: "No fat, eat no pork, and only the lean part of beef; don't drink anything stimulating." He said that vocal prayer, particularly in public and in a pulpit, was a mockery in the sight of our father and mother in spirit life, and that without harmony among the sitters nothing could be accomplished by a circle.

Mr. Vance suggested that there should be harmony and a kindly feeling among Spiritualists out of the circle as well as in it, and at all times as well as on particular occasions. Mrs. Nellie Smith said that her clairvoyance awakened in her a desire for more knowledge, and that the spirits, like the sun, come to bless and benefit us.

Mrs. Mary Harding told how she first became a medium. She had been strongly opposed to Spiritualism; could not endure to have the name mentioned in her hearing; she was a Baptist and a bigoted one. But she was awakened from sleep at midnight under control. She shouted and whooped like an Indian. She could be heard a block distant and awoke every one in the house. Mr. H. thought she had suddenly become deranged, caught her and tried to hold her down, but the control flung him away, declaring that it was he, not she, who was in possession of the organ. The Spirit said she was named as Blue Jacket, a name she had never heard before. This spirit, she said, had been with her ever since, and had proved himself the best friend she ever had.

Thos. Harding also related some of his earlier experience, and how a little child about five years old and of the very lowest class convinced him of the presence of his mother and daughter, and although she had never been heard of him before, she gave him their names and described them correctly. The subject for consideration next Sunday, Oct. 7, is "The psychic law, or man's relation to the seen and unseen."

THOS. HARDING, Sec. Sturgis, Mich., Oct. 4th.

M. A. Clancy writes: I am glad to see that the philosophy of the JOURNAL is so broad and deep, and too much praise cannot be given to the generous and catholic spirit with which it is edited.

The building of a large legation for Mexico is said to be the beginning of a movement for closer relations between the two countries. Ex-Minister Foster, who is the representative of Mexico in Washington, has been a handsome building in the same block where he owns a handsome house. There is a large speculative combination in New York and Washington interested in having closer commercial relations built up between the two countries. This is in the interest of the Southwestern Railroad system.

The 600 ironclads recorded show that their whist almost invariably in the same direction—opposite the hands of a watch—and their onward movement with us is nearly always northward. Their favorite time of day is known, and a tabulated list of 183 shows nearly two-thirds between 2 and 5 P. M.

Mrs. Mark Hopkins is credited with the possession of a fortune valued at \$40,000,000.

Labor Reform.

To the Editor of the Religio-Philosophical Journal:

In the issue of October 16th is an article by C. W. Cook, under the head of "Thoughts for the Times," in which he speaks of the various plans suggested for removing the great evils in existence relative to poverty and wealth. He seems to agree with all who are true reformers who have spoken out on the subject as to what the evils are, and has offered suggestions of his own which are of such vital importance that I would not question the principle embodied in them, but I feel constrained to raise the question as to their practical efficiency. He says:

"To my mind it is evident, however, that no government can be essentially better than the individuals who compose it."

Next: "The true remedy will be found in moral and spiritual culture."

Again: "Spiritualism with her science, philosophy and religion is alone adequate to supply this want of the age."

I believe it, but the question arises, are not the people now "essentially better," morally and spiritually, than politically? In other words, would not the people to-day "gladly" enter into fighting the great wrongs they are suffering, if they clearly understood the nature of these evils, and how to remove them? Are not even the millionaires who have robbed labor of its rights and manufactured thousands of paupers in obtaining their wealth, essentially good enough, did they once see what they have actually done, and made to feel the condemnation of an intelligent public sentiment, to unite in reform? It may seem most doubtful in their case, but when we consider the fact that heretofore they have felt the approbation of the people in their career for wealth; honored, too, by the honorable, who have a keen sense of right in relation to their own individual dealings and those of the poor, it is not strange that they have forgotten God to find riches. Equally so, it is hoped that their avariciousness would subside, were they taught the essential goodness of humanity in having their acts weighed on the scales with honest labor.

When I say that Spiritualism is alone adequate to supply this want of the age, I say it in the sense that the law of heaven is, or that God is. So, too, have the Universalists asserted that their doctrine of the "fatherhood of God and brotherhood of man" is alone adequate to the salvation of the world, but, alas! we cannot wait for all to become Spiritualists, or Universalists, or good ones at that—before the tolling millions gain their rights. This is a work to be accomplished this side of the millennium, and God requires us to do it ourselves, or in other words, to work out our own salvation.

The question might well be asked, how, as ignorance and crime are on the increase as poverty increases, can Spiritualism be made available? Certainly it cannot be for good unless it is in a distinctive sense to be individually understood. The evils spoken of are increasing faster than it removes them, and where shall we look for relief? It certainly cannot be in an opposite direction from Spiritualism; but as God gives us food if we will the ground for it, so he gives us laws for our social well-being if we legislate for them. The evils existing between labor and capital are strictly social, and hence require a legal remedy. Are the spiritualists sufficiently progressed to legislate aright? is the question. In answer to the quoted statement of Herbert Spencer: "There is no chemistry whereby you can get golden conduct out of leaden instincts," I would say that my estimate of the American people is too magnanimous to admit that such is their instinct; but that as soon as they can be made to see and understand the many good suggestions being offered for their relief, they will rise en masse for victory.

Evidently to me no suggestions have been offered, covering the grounds of the labor reform movement, and yet so practical as those recently stated by Leo Miller. In substance they are as follows:

1. Everything which God has created for man's use—the land, the light, the air we breathe, etc.—should be free.

2. All wealth is produced by labor.

3. The productions of labor belong of right to the laborer.

This is all in harmony with the spirit of Spiritualism (and Universalism), and ought to be especially represented by Spiritualists, yet legislation is ever introduced to this end, it will be participated in, no doubt, by people of every religious sect, and of every social condition. These suggestions are practical, inasmuch as the execution of them is needed by the majority, will be wanted by the majority as soon as fully considered, and the majority of the people have the ability and power to carry them out by legislation when undertaken.

Bay Ridge, Flor. F. WILSON.

The Spirits Made His Cottage Echo.

To the Editor of the Religio-Philosophical Journal:

It is stated in a late issue of the JOURNAL that during the recent visit of Mrs. Maud E. Lord at Chicago, that some of our Spiritualist friends and recognized independent spirit voices at an evening séance heard the same voices the next day when riding past the house where the séance was held. That suggests to me to state that Mrs. Lord visits Queen City Park Spiritual Camp every season, and then resides at, and holds her public sittings in, my cottage. Her success in public has always been marvelous, but the spontaneous demonstrations in the night time, when all were in bed, have been very remarkable and interesting. Without going into lengthy details, I will relate the most remarkable. Our meeting closed on Sunday, Sept. 12th. We had spent Monday in putting our cottage in order to leave; had put tight shutters in all the windows but three, and were ready to vacate the next morning at 8 o'clock. All the guests had left the cottage but four members of my own family. As I was about to leave at one o'clock in the morning, I was awakened by hearing the guitar and music-box—the latter in Mrs. Lord's room, the former in the hall. I could easily hear attempts to tune the guitar. Things of this kind were very common, but the crowning performance of the season soon followed. A very familiar male spirit voice commenced to sing very loud and distinct, the singer standing near my own bed, Mrs. L. being up stairs and asleep. I could not sleep. The singer addressed himself to me and my wife, and said he was speaking for a house full of spirit friends, who had come to give me a parting benediction. When the singing ceased, we heard familiar spirit voices in conversation. This demonstration was in fulfillment of definite promises made by my spirit friends prior to the meeting of the party. They said they "would make" a cottage echo, and they did. WM. GARDNER, Troy, N. Y.

Mr. Brackett's Experience with Dr. Stansbury.

To the Editor of the Religio-Philosophical Journal:

I called together with two gentlemen friends for the purpose of having a sitting with Dr. D. G. Stansbury, on Tuesday evening, Oct. 19, 1886. My experience there that evening convinces me that I detected the doctor in an attempt at deception, which I cannot consider otherwise than as a fraud, and the detection of the deception was clearly apparent to my friends.

I would find it difficult to express in fit words the feelings I had as I left his table, more so as he professed to be my friend, which of itself should have made him sincere in his conduct toward me.

It is such as he who bring Spiritualism into disrepute, and it is the duty of all honest Spiritualists, when they know him in his true light, to speak words of his actions, and not hesitate to repudiate him as a confederate and all others who have had similar experience to my own, and who may perhaps have remained silent, should rise up, and for the sake of our cause and the truth that lies within it, speak freely on this point. I should be pleased to hear of your experience, and if you know of others who had detected the doctor in fraud as a Spiritualist, should be pleased to hear from them, or see them in person and show the evidence I have at hand bearing on this point. I do not doubt but that, at times, the doctor obtains genuine manifestations, but such fact does not invalidate my experience, as stated above, but only makes his deceptions more of a moral crime than otherwise they would be.

San Francisco, Cal. A. G. BRACKETT.

W. A. Andes, in renewing his subscription for the JOURNAL, writes: I have read and admired the JOURNAL for a year. But I would rather read daily bread than suffer the mental starvation of other years.

A Mysterious Doctor in the Form of a Table.

To the Editor of the Religio-Philosophical Journal:

A new phase in the "Healing Art" has presented itself—using deliberately the expression in its fullest sense. Having been requested to investigate a phenomenon which had presented itself to Mr. and Mrs. Hotchkiss, accompanied by an editorial friend we called at 2336 Dearborn Street, and on making our ground known were soon seated at a small table, from which the doctor was removed in our presence and set one side, so that nothing could be concealed in or about the table to produce the phenomenon. Soon distinct rays were heard upon the table, then it began a series of movements—tipping, turning around and rising up on its "hind" legs and standing poised in that position.

At this stage the lady said: "I was a strict member of the Episcopal Church and knew nothing of Spiritualism. For eleven years I was afflicted with a tumor which surgeons had stated could not be removed and I survive the operation. One day while sitting at this table it tipped and raised up on end sufficiently to place the elevated end over the tumor and commenced to move forward and back over it. This was about a year ago, and to-day I have a tumor. The table gave me treatments daily for about ten months and the tumor disappeared."

The table then indicated that it would give me a treatment, I having been in poor health for some time, and without any indications from me, raised up on its "hind" legs and manipulated every affected point.

My editorial friend, who persistently declared he was perfectly well, and had the appearance of being so, was also "treated" by the table which pointed out unhealthy conditions of throat, heart and spleen, and which he afterward acknowledged had been troubling him somewhat. Others have had similar experience. It is evident the table is not only charged with healing magnetism but also with an intelligence which amounts to clairvoyance.

Now, what are "regular" doctors going to do about it? It is evident their laws are inoperative in this case, and further legislation will be needed. It is an illustration of the saying of Jesus of Nazareth,—"If these were to hold their peace the very stones would cry out."

The "Doctor Laws" have undertaken to put all manipulators under a ban, and to fine and imprison them for exercising "the power of healing by the laying on of hands," and now behold the very tables are rising up and doing the work which the doctor's law was gotten up to prevent.

The conundrum for them to solve now is, Whence comes this intelligence and how does it act upon and through so-called inert matter to give expression to thought and to impart healing power? It is evident the "Board of Health" cannot prosecute the table for infraction of the Medical Law until they oblige them to place their hands on it. I did the same. In perhaps three minutes a loud and distinct tap was heard on the table. Mrs. Blane then took a slate, cleaned it thoroughly with a wet sponge. She then took a small piece of slate pencil not as large as a kernel of wheat, placed it on the end of the slate next to her, then took the slate on her right hand, letting it rest on her thumb and all her fingers. She then placed the slate firmly against the end of the table and said, "Now, without going into a prolonged detailed account I will simply give the messages. First message:

"Welcome; we are watching over you."

MOTHER, AMANDA, SARAH.

"This is true. We can and do return."

ANDREW BROWN.

I then asked this question: Tell me something about my business at home. In answer thereto I received the following:

"You mean in regard to Maud. Tell her to sit for me. I am there often, if she will only sit."

ANDREW.

Then the following was written:

"Sit for us. We will be with you."

MOTHER, FATHER, SARAH, AMANDA, ANDREW.

The next message was "Good-by," and signed "Andrew." You will notice the signature signed at the bottom of the messages (one of them) is spelled Amanda. Then in the message in response to my question in regard to my business at home, the name is spelled "Mauda." In explanation I will say that I have a brother, Andrew, who lives in Amanda, and Sarah, and other side. My wife's name is Amanda, but we call her Mauda, and she has for years written her name Mauda.

If you will carefully notice the messages you will see that whenever the name is spelled Mauda, it has reference to my wife, but when it is spelled Amanda, it is a signature to some of the messages. That of itself I think a very good test. Then the writing invariably was commenced at the opposite end of the slate to where the pencil was placed. Besides, bear this one thing in mind, Mrs. Blane read all the messages herself, which, of course, she had no way of knowing anything about my friends on the other side, nor did she know that my wife was called Mauda; in fact she did not know whether I was married or single, or anything else about me, only that I lived in Arkansas.

Fortia, Ark. E. J. BROWN.

Little Peanuts.

The Last Run Made by the Train-Boy—Arrival at St. Paul.

The little train-boy was dying. On his death-bed he suffered, his emaciated face had hands excruciating pain and concern. No mother's hand reached his brow. No mother's tears and sobs marked the going out of his young life. Father, brother, and sister he had none. A wall upon the world from childhood's tenderest hours, had made his own way. Alone had he waged the battle of life, and from new-born and back to back to train-boy he had worked his own advancement.

An accident in which he had lost his leg placed him in the hospital. The amputation proved too much for his constitution and slowly but surely his life flickered and was going out. A brave little patient, he bore all his sufferings without complaint, save that he was anxious to get up and take his "run," as he called it. No one told him that his days as a train-boy were at an end. A fever set in and he became delirious. Train talk he constantly indulged in during his delirium and made many imaginary "runs" to St. Paul on the Milwaukee road.

Weaker and weaker he became. The nurse and physician watched beside his couch. His brow was covered with the dew of death. His last "run" on earth was soon to end.

"Do not be on board," said the dying boy, addressing an imaginary conductor, "and yet can't start too soon for St. Paul?"

They bathed his brow, these strangers—the nurse and the physician—and listened to his strange words.

"Der's jest one thing," exclaimed the little sufferer, as if talking to a companion, "if I should get kilt on any of dese here collisions, dat silver tlicker—O, yer know my watch—goes ter Cully, O, whar'er yer givin' me? Don't yer know Cully? Why, Cully's my old pard. Him and me done worked together too long fer me to forget him."

"Der's Wilsons," he said, as if on his "run." "I'll take der peaches trough fer luck. O, it's no good. Ter won't buy of me, I'll try der orange racket. Tain't no better, and here we is at Hastings."

"De mist is on; I can't see der river," he said hoarsely, "and here we is at St. Paul at."

Little "Peanut" was dead.—St. Paul Globe.

L. F. Cumbage writes: I like the tone of the RELIGIO-PHILOSOPHICAL JOURNAL, but I do not want to do without it.

F. O. Christensen writes: I continue to be pleased with the JOURNAL. I have read and admired it for a year. But I would rather read daily bread than suffer the mental starvation of other years.

IN A TWO YEAR TRANCE.

Strange Case of Maggie Beadling.

Only Two Lucid Intervals in Twenty-six Months.

—Angelic Forms Surrounding Her Bed—

—Communicating with the Dead.

The most remarkable case of catalepsy, or trance, ever known in Western Pennsylvania, perhaps, says a Pittsburg correspondent of the *Globe-Democrat*, is that of Miss Maggie Beadling, a seventeen-year-old girl living at Bankville, a small mining town about four miles from Pittsburg. For over two years she has been in what seems to be a trance. During this time she had but three lucid intervals, one on last Saturday, lasting for less than a minute, and long enough to say, "Please give me a drink." The other two periods were during the early part of her strange sickness. The first one lasted for about two weeks, but the second only a few hours. Over half the time she has passed in a sleep or stupor, from which nothing could arouse her. Her father is a miner, about forty-five years of age, and the father of six children, Maggie being next to the oldest. Both parents are hearty and robust, and the children have all been, and are to-day, remarkably healthy, and are perfectly free from any sign of the malady which affects the daughter Maggie. She was born Oct. 15, 1869, and when five years old, she had a very bad attack of scarlet fever, combined with diphtheria, and her parents think the latter disease was never entirely cleared from her system. But this did not seem to impair her health, and she grew up a strong, healthy, active girl.

About 5 o'clock in the evening of Aug. 12, 1884, she fell down a flight of stairs at her home, and injured her spine so severely as to permanently destroy the use of her limbs. Her head was not bruised or hurt in any way, but about four hours after the accident she was seized with a terrible pain in the back of her head, and after suffering intensely for about an hour, went into convulsions. Gradually her body grew rigid, her breathing became slower and slower, and finally seemed to cease altogether. The beatings of the heart and pulse were so faint they could barely be detected. She continued in this state for six hours, when her limbs began to relax; her breathing became perceptible and her eyes opened, but, to the surprise of her relatives and attending physician, she did not regain consciousness. Her eyes did not have a dull, vacant expression, as in other cases of something far above her nearly all the time. She would lie in bed and lift up one arm to its full length, while a strange smile illumined her features. About four weeks after the first attack she surprised those who were sitting around the bed by murmuring the name of a little daughter of Superintendent George Alcorn, of the Saw-mill Run Railway, who had died about two weeks before she had met with the accident. She did not speak again, but by the motions of her arms indicated that she saw an angel hovering over her. Her mother, bending over her, asked her if she saw any others there. She seemed to hear and understand the question, and answered by a strange smile. Mrs. Beadling then repeated the names of a number of relatives and friends who had died, and the utterance of each name the same strange smile appeared on her face.

To test her further, Mrs. Beadling then, repeated the names of her children and residents of the little town whom she had known, who were still living, asking her if she could see any of them. She made no sign at the mention of any of these names, her features remaining perfectly impassive. Then the mother spoke the name of an aunt who had died about seven years ago, and the daughter's eyes sparkled and her face indicated as if she saw her. She would lie in bed and lift up one arm to its full length, while a strange smile illumined her features. About four weeks after the first attack she surprised those who were sitting around the bed by murmuring the name of a little daughter of Superintendent George Alcorn, of the Saw-mill Run Railway, who had died about two weeks before she had met with the accident. She did not speak again, but by the motions of her arms indicated that she saw an angel hovering over her. Her mother, bending over her, asked her if she saw any others there. She seemed to hear and understand the question, and answered by a strange smile. Mrs. Beadling then repeated the names of a number of relatives and friends who had died, and the utterance of each name the same strange smile appeared on her face.

"Mamma, please hold my hands. I can't count any more."

"Can't count what, dear?" asked Mrs. Beadling.

"Angels," was the response.

She had formed the habit of extending the fingers of her hands and touching them together successively for hours at a time. The only time when her fingers were not thus clasped together was when she was singing the songs she had learned in church and Sunday school. For hours she would sing in clear, yet soft sweet tones all the religious songs she had ever known. Frequently the attendants tried to stop her, fearing exhaustive effects, but she would only cease for a few minutes, and then commence again. All this time she seemed totally oblivious to everything around her.

Old school friends would come in and talk to her, but she did not hear them. No matter how many people were in the room, or how long they talked, she never noticed them, although she would smooth the counterpane and adjust her pillow. Her eyes would be wide open, but almost invariably they would be turned toward the ceiling. Sometimes, when she would raise her arm and beckon to those above her, it seemed that they passed from her sight, and as her arm slowly dropped to her side, her face would assume a look of most sorrowful disappointment.

In this condition Maggie Beadling has remained for twenty-six months, and is to-day. She sings a great deal more now than during her early illness. Sometimes she seems in transports of ecstasy, and a look of joy and pleasure that cannot be portrayed by words illumines her face. At such times she sings. Her favorite songs, or those she sings most frequently, are: "Ye Beloved Washed in the Blood of the Lamb," "Bright Angels Are Hovering Near," and one, of which the first line is,

Some build their homes on the ever-drifting sands.

Another song she sings frequently, and in such an untiringly sad and sweet voice that it always brings tears to the eyes of those who hear it every time she sings. It is:

I have no resting place on earth
On which to fix my feet,
On which my heart is yearning
For the promised rest above.

A very remarkable feature is that, instead of the tone to which she learned the words, she sings all which have never been heard before. Their rhythm and harmony are perfectly and wonderfully sweet and beautiful. Her mother and all her relatives firmly believe they are the songs of angels, which she has heard and learned by hearing them singing.

Maggie Beadling possesses a face which might serve as a Madonna. Her hair is a light golden color, and very long. Her complexion is very fair, with a small red spot in each cheek, and her features are perfect. Her forehead is very broad and high, but in perfect contour. Her eyes are of a deep, clear blue color, and very large and expressive, with long and heavy eyelashes and eyebrows.

One of the most wonderful features of her strange case is that she now weighs about 125 pounds, only five pounds less than when she was hurt over two years ago. In all that time she has tasted nothing but milk toast and chicken broth, never over four ounces a day, and has even gone for three days at a time without a morsel of food. Dr. Graham, now of the East End, but formerly at Temperanceville, has had charge of the case from the beginning. He says it is the most remarkable trance or state of catalepsy he ever experienced. He does not think the girl will ever recover.

Common Honesty.

Ber. Wm. J. Potter in a late number of *The Index* says:

If we may judge from the discussions that occur frequently in Evangelical sects concerning the proper interpretation of wills wherein bequests have been made in any way involve religion, it makes a great difference when the will is good. If the testator was strictly orthodox, it is claimed that the common moral principles of honesty require at once that the terms of his will respecting religious matters should be executed with the strictest adherence both to their letter and spirit. But if the testator was a liberal thinker, and established financial trusts in accordance with his free beliefs, the Evangelical disposition is strong to believe that Divine Providence has made this law of common honesty, and overrules the founder's intentions to the advancement and glory of the Christian gospel as Evangelically interpreted.

Mr. Potter is a refined and scholarly man; he preaches every Sunday at New Bedford, Mass., for a Society which has listened to him these many years. The above extract is the opening paragraph of a lengthy and able article, in which he clearly shows how Christians disregard Girard's will and evade the rulings of the Courts, in the conduct of Girard College.

Was It a Ghost's Hand?

Strange Experience of a Man Who is not a Spiritualist.

Another of those unusual events, ascribed by Spiritualists to "materialization of souls from the other world," and by the generally term "ghosts," which have recently agitated people in various parts of St. Louis, has just been made known as having occurred something more than a week ago in the house at No. 10 North Seventh street. The ground floor of the building is occupied as a saloon, while the above two stories are used as a gentlemen's lodging-house, managed by a Mrs. Ridgeway. Among her patrons is J. G. Haskell, who keeps a small cigar store on Sixth street, between Olive and Locust. Mr. Haskell is a gentleman about 40 years old, whose reputation for honesty and for perfect sobriety is high among those who know him, otherwise they would laugh at the story which he tells of his experience in his room on the night of Friday Oct. 23rd. Unfortunately, he has no witnesses to corroborate his story, but the circumstances described by him as the result of his "visitation" were found to exist exactly as detailed. One circumstance which would tend to discredit the facts stated is that Mr. Haskell is inclined towards Spiritualism. Eight or ten years ago, he said, he became interested in a series of lectures in San Francisco, and was not in his mind on the evening in question, and that he could not by any possibility have been deceived by a dream or thought that a sleeping vision was a reality.

Mr. Haskell occupies the hall-room on the third floor of the building, a small apartment in which no one but himself could be present without his knowledge. His story is as follows: "About 9:10 I closed the door and walked home. Arriving there I went into the room of Walter Ridgeway, the landlady, as I was accustomed to do, and sat for some time engaged in conversation. Going to my room I closed and locked the door and prepared to go to bed. My hands were soiled from the stove, and I washed them. On the washstand stood my light, a large lamp, the chimney of which was an ordinary one, secured in its place by long springs. The lamp had been burning at least ten minutes when I was ready to go to bed, and the chimney was very hot. I stood near the washstand, just about to blow the light out, when I was astounded by seeing a hand clasp the chimney and raise it up. It was a small, white hand, very delicate and well shaped, and on the third finger was a gold ring, which I saw as plainly as I ever saw anything in my life. The glass was raised about six inches, as well as I could judge from the burn and the heat, and carried it slowly towards my breast. I straightened up, in surprise, and remained standing a few seconds, a little more than two feet from the washstand. The hand and glass approached my breast, and when within a few inches from me the fingers opened and the chimney fell with a crash to the floor, so near my feet that some of the pieces of glass cut one of them slightly and made it bleed. At the same instant the lamp blazed up, the whole top of it seeming to be on fire. The flame was so large and so high that I was afraid the room would take fire, and at once attempted to blow the blaze out. It burned so vigorously that I had great difficulty in doing so, and had to puff as I could three or four times. I stood in the dark a short time, startled by the extraordinary occurrence, and then struck a match and relighted the lamp, so that the result would be seen. It burned as steadily as any lamp can without a chimney, and I saw nothing more to wonder at.

There was no noise out of the usual run, and nothing occurred except what I have told you. The chimney was broken into the smallest pieces, as if someone had thrown it down with great force. I blew the light out again and went to bed. I tried to remember if I had ever seen the hand before, and the ring upon it was prominent in my mind, but I could not recall them. The next day I was asked how my lamp chimney came to be broken, and then I told the Ridgeway's about it.—St. Louis Globe-Democrat.

Notes and Extract

THE COCAINE HABIT.

The Worst Slavery Known—New Revelations of Power.

Cincinnati Times-Star.

When cocaine was discovered the medical world exclaimed "thank heaven!" But it is also dangerous, especially when its use is perverted from the deadening of pain for surgical operations, to the stimulation and destruction of the human body. Its first effects are soothing and captivating, but the third effect is the most horrible slavery known to humanity.

J. L. Stephens, M. D., of Lebanon, O., was interviewed by our reporter yesterday at the Grand Hotel, and during the conversation the doctor said: "The cocaine habit is a thousand times worse than the morphine and opium habits, and you would be astonished," he said, "if you knew how frightfully the habit is increasing."

"What are its effects?"

"It is the worst constitution wrecker ever known. It ruins the liver and kidneys in half a year, and when this work is done, the strongest constitution soon succumbs."

"Do you know of Dr. Underhill's case here in Cincinnati?"

"That leading physician who became a victim of the cocaine habit? Yes. His case was a very sad one, but the habit can be cured. I have rescued many a man from a worse condition."

"What, worse than Dr. Underhill's?"

"Indeed, sir, far so. Justin M. Hall, A. M., M. D., president of the State Board of Health, of Iowa, and a famed practitioner, and Alexander Nell, M. D., professor of surgery in the Columbus Medical College, and president of the Academy of Medicine, a man widely known, Rev. W. P. Clancy of Indianapolis, Ind., from personal experience in opium eating, etc., can tell you of the kind of success our form of treatment wins, and so can H. C. Wilson, formerly of Cincinnati, who is now associated with me."

"Would you mind letting our readers into the secret of your methods?"

"Well, young man, you surely have a good bit of assurance to ask a man to give his business away to the public; but I won't wholly disappoint you. I have treated over 20,000 patients. In common with many eminent physicians, I, for years, made a close study of the effects of the habit on the system and the organs which they most severely attack. Dr. Hall, Dr. Nell and Mr. Wilson, whom I have mentioned, and hundreds of others, equally as expert, made many similar experiments on their own behalf. We each found that these drugs worked most destructively in the kidneys and liver; in fact, finally destroyed them. It was then apparent that no cure could be effected until those organs could be restored to health. We recently exhausted the entire range of medical science, experimenting with all known remedies for these organs, and as the result of these close investigations we all substantially agreed though following different lines of inquiry that the most reliable, scientific preparation was Warner's safe cure. This was the second point in the discovery. The third was our own private form of treatment, which, of course, we do not divulge to the public. Every case that we have treated first with Warner's safe cure, then with our own private treatment, and followed up again with Warner's safe cure for a few weeks, has been successful. These habits can't be cured without surgery, because the habit is so deeply seated in the liver and kidneys. The habit can be kept up in moderation, however, if free use is also made, at the same time, of that great remedy."

"Yes, it is a world famed and justly celebrated specific! Like many other physicians, I used to deride the claims made for it, but I know now for a fact that it is the world's greatest blessing, having sovereign power over the most incurable diseases of the kidneys and liver, and when I have said that young man, I have said nearly everything, for most diseases originate in, or are aggravated by, a depraved condition of the kidneys."

"People do not realize this, because, singular as it may seem, the kidneys may be in a very advanced stage of decomposition, and yet owing to the fact that there are but few nerves of sensation in them the subject will not be aware of the disease. On this account thousands of people die every year of kidney disease unknowingly. They have so called disorders of the head, of the heart and lungs and stomach, and treat them in vain, for the real cause of their misery is deranged kidneys and if they were restored to health the other disorders would soon disappear."

Dr. Stephens' experience, that can be confirmed by many thousands whom he has treated, adds only more emphasis to the experience of many hundreds of thousands all over the world, that the remedy he refers to is without any doubt the most beneficial discovery ever given to humanity.

Spiritualism at Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal:

"As you are one of the watchmen, may we ask, 'What of the night?' Are the prejudices of the people giving way before the more reasonable and humane ideas in religious thought that the age is promulgating. We often wonder why, if indeed the angels of heaven have undertaken the great work, that its progress is slow. Orthodox is yet determined to 'damn the heathen,' a thing they have been doing so long that we think it nearly time to let up and be easy. The angry God and angry priest are not quite in harmony with the spirit of the age. The humane element in religious thought is, we think, coming to the front. We yet have much to contend against, but as we only desire the success of truth we have full confidence that in the end we shall be gratified."

Our Society has been doing quite a work in Saratoga, holding its meetings regularly every Sunday. We have had some of the best speakers. Mrs. Banks, Mrs. Clara Field, Mrs. Fannie Davis-Smith, Larkin, Chase, Clegg Wright and others. W. B. Mills, who is resident here, is a great help to us in his clear seeing and descriptions of spirit forms before an audience. He gives many marked tests, and always the names of the spirits described. We hope to hold the fair, and think we shall as most of the spots fired at us explode in the air.

Saratoga Springs, N. Y.

Horford's Acid Phosphate.

Marked Benefit in Indigestion.

Dr. A. L. Hall, Fair Haven, N. Y., says: "I have prescribed it with marked benefit in indigestion and urinary troubles."

Mr. W. D. Howells has written for *The Youth's Companion* three charming articles, recording his early life in Ohio. It is actual experience, not fiction, and it brings out, with many exquisite touches, the life of a boy in a Western log-cabin.

Two well-known characters among the Onondaga Indians have recently died. One was Aunt Cynthia Farrar, famous for her wealth. She kept a bank account at Syracuse, loaned thousands of dollars, and bought the lands of her debtors when they could not repay her. She owned, after the Indian manner of title, more than 500 acres of land, worth \$100 per acre. She began her career as a manufacturer of bead work. The other celebrity was Aunt Dinah, an Onondaga of pure blood, and believed to be 103 years old when she died. She was feeble and totally blind, but had good use of her mental faculties.

Take a Pill

to regulate the bowels and drive away the sick or bilious headache which is the result of constipation. But don't rack your frame and overburden your organs by taking the old-fashioned great, drastic, griping pills. Science makes rapid advances, and Dr. Pierce's "Pleasant Purgative-Pill" are the result of careful study and skillful preparation. They are entirely vegetable, and operate without irritation on the organs of the body, or to the occupation, or diet of the patient.

The famous Gen. Braden of Berlin, has undergone a successful operation for catarrh.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at intervals of an hour.

A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilage of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. "I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored."—Susan L. W. Cook, 909 Albany Street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. —Jesse Boggs, Holman's Mills, Alburnville, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sarsaparilla. It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Sold by all Druggists. Price \$1; six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

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For the Religio-Philosophical Journal.
The Spiritualism Before "Modern"
Spiritualism.

AT LARGE, CONCLUDED.

BY THOS. HARDING.

No. 9.

"The words that I speak unto you, they are spirit and they are life."—Jesus.
"All transient evil, universal good,
All discord harmony not understood."

—Pope.
"Then shall we come to a market where angels are assembled, and shall see such things as eyes never beheld, nor ears heard, or the like of which ever passed into the heart and mind."—Mohammedan Hadith.

As we journey on through life how many theories we accept for truth, supposing that the arguments in their support were all sufficient to establish their verity; and then how generally we have repudiated them as we grew older. How often when we had dug down to our foundations with a view to examine their security, we have found that our corner-stones did not rest upon the primary rock, but that there were other foundations below, of which we had not dreamed; and too often for our peace, we have discovered that the base upon which our beliefs had rested was but the quicksand of other men's speculations, whose opportunities for research were no better than our own. Thus we are continually modifying, if not positively changing, our opinions, until at length, like Socrates of old, we question everything until we find that which is absolutely demonstrable.

As it has been with the individual so has it been with the world. Nations and peoples who in days gone by were willing to make any sacrifice for their theories, and even put men to death for daring to express an independent thought, now smile at their past follies and demand proofs irrefragable, and too often for their own good, incline to the extreme of unreasonable skepticism.

All great truths are simple and some of the greatest reveal themselves to the unsophisticated, while subtle reasoning and profound philosophy search for them in vain. So also there are convictions within us which we would not express and which we could not reveal if we were to try. And yet those may not be convictions which the intellect approves or sanctions—they are things of the soul! They cannot be discussed in society; we must hold our peace respecting them or we shall be misunderstood; but they are our own forever, and when hope is weary from disappointment she can rest upon them in security.

There seems no top to the hill of science; there seems no bottom to the depths of the soul. As we ascend from one mount of knowledge to another, our eyes still peer upward and on; when we reach a peculiar summit where we expected to find rest, but perceive a path leading to a height beyond whose climax is mantled by the clouds; and thus we accomplish one hill-top after another, and there is no resting place in the acquisition of knowledge. On and on forever, our desire for wisdom increases as we ascend, and as wisdom increases, perceiving our past mistakes, caution increases with it, until at length we find out how little we know.

Not so as we descend into the soul's depths; brighter and brighter becomes the prospect as we proceed and at each terminus there is rest for the weary. But the brightness is not of the sun; each spring of water on the way-side sparkles by a light from the interior, as the traveler touches it with his lips, and as he quaffs from each fountain of light, light, satisfaction and beauty become his own.

We have been searching for phenomena through the nations of old and we have found them almost without end. Everywhere there are evidences that a future exists for us. What next? I judge no man, nor shall I say what peculiar experience or conduct in the present life is most appropriate in view of the overwhelming truth that we shall live hereafter; let each one look into the depths of his own soul and see. But I suggest that familiarity with phenomena will never do for a basis of future peace without the possession of that intrinsic value which is called sterling character. Of this we may be certain, that the consciousness of having done our duty unselfishly in this life, will be at all times and in all places a source of positive satisfaction. The conviction that we have not sought phenomena to satisfy an idle curiosity or to pander to a vulgar impulse, but for the purpose of gaining valuable knowledge, conduces us to that high contemplation of spiritual principle which we expect will live even as the soul untroubled lives, with an ever increasing beatitude. When the angel of transition reaches forth his hand to conduct us to our future home and introduce us to the welcome presence of the beloved of former days, how glorious to feel that we are quite ready. Let the spiritless miser accumulate his dollars and lock them up for safe keeping; let him regard another's extremity as his opportunity to increase his rate of usury; who envies the wretch his basely acquired gains? But all honor to the millionaire who invests his capital in great enterprises and thus spreads the mantle of his wealth over indigent shoulders, bringing warmth and comfort to many homes. This is "business"—that is crime! So let knowledge be not for ourselves alone, but as infinitesimal parts of the stupendous whole, let us bury our animal nature under an enlightened generosity, and enjoy that rest and satisfaction which belongs to true spiritual peace.

John Wesley, the founder of Methodism, was conscious of the truth of Spiritualism; the spirits, he informs us, demonstrated at his home—he was familiar with their presence; and even went so far as to evolve from that fact a philosophy of his own, which many even at this day are willing to accept. He concluded that exalted spirits, wise in the physical departments of science, governed in this visible world, producing its changes and controlling its affairs under supreme power; and he employed his knowledge for the spiritual good of his people. He did not hide his light under a bushel of superficial pretense, as his nominal followers are now doing, but boldly declared the fact and thus spread the wealth of his wisdom over society.

Adam Clarke, the Bible commentator, declared in one of his biblical comments, that the spirits of the departed could communicate and render themselves visible according to the laws of their place of residence. "But who among the preachers of to-day quote that passage in their sermons? Can it be that their self-love suggests to their minds that it savors too much of modern Spiritualism and might be dangerous, not to the highest interests of humanity, but to their own supremacy over weak minds."

Napoleon I, when accused of crime by the English press replied: "Men of my stamp don't commit crime, we but accomplish our destiny," which was something like saying: "I am not my own. I am an agent in higher hands."

Thomas Paine stated that "Unnumbered Celestials" (spirits) brought liberty to this country. Such assertions from representative men, tend to establish the truth of John Wesley's spiritual philosophy. They show at least that the idea of spirit superintendence and control was not foreign to the minds of the thinking men of past generations.

The subject of ancient Spiritualism is immense; no one man can do it justice, and sometimes I almost regret that I had chosen so far-reaching a subject, but I have avoided the beaten track, and thus endeavored to occupy space only with unfamiliar matter; nevertheless, *en passant*, I may be excused for glancing at ancient Greece and Rome, whose wise and great men consulted the celebrated oracles before entering upon a serious undertaking; the wise of other nations and peoples also performed toilsome journeys to reach them for the same purpose. Does any one suppose that such parties were fools in this, though wise in everything else? The emperors of the civilized world, who were too haughty to conciliate mortal man, stepped down from their golden thrones and with gifts in their hands sought advice from the Dodonian and Delphic oracles.

The great heroes of antiquity unbuckled their conquering swords and submitted themselves to "conditions" with a view to obtain wisdom from the Spirit world. Does anyone say they were imbeciles then, although supremely and terribly practical at all other times? For generations those oracles (Dodonian, Delphic, Trophonian and Amphiarian) were celebrated for the general wisdom and aptness of their replies. Does anyone suppose that a people of the highest civilization (their citizens producing models in architecture and poetry which are accepted even to this day) could tolerate so silly a humbug as some suppose these oracles to have been, and even see them grow in popular and imperial favor, as century after century rolled away, unless there was a basis of truth underlying them? Nay! the very word "oracle," handed down to us from those ancients, stands in our language to-day as a synonym for wisdom.

It is said that if the Spiritualism of the Bible were taken away there would be little of value left; but I have avoided reference to it as most readers are aware of the fact. Had I referred to Bible stories, some of my readers might exclaim with, "Pshaw! mere allegorical twaddle!" Nor have I appealed to any of the thousand and one, so-called miracles of the church, as some others might exclaim, "Pious frauds!" But I have kept on the even tenor of my secular way, and shown that those men and women of past generations, who possessed practical good sense to as high a degree as the skeptic of to-day himself, were the parties to whom evidences of a life beyond the grave had frequently come.

The great philosophy of life called Spiritualism, must not be confounded with, or at least confined to, the small manifestations of table-tipping, rope-tying, etc., nor even the control of mediums, all of which are valuable in their proper places, however distasteful to witnesses who are sometimes disgusted with the graceless contortions of the body of their subject, and the "faces" which are made under "control," which, it must be confessed, are sometimes ugly enough to "frighten" the more timid of our caste. The true and experienced Spiritualist, who deserves the name, takes no pleasure in such uncouth exhibitions. He leaves them to the "raw material" who may happen to desire or need them; but he desires to gain wisdom and elevation of soul from spirit intercourse. He observes that it possesses a great and far-reaching power which is now being applied to the elevation and purification of the world; a power, indeed, which the movement always possessed but was unable to employ in earlier times owing to the opposition it had to encounter from superstition and distrust; but if intelligently handled it becomes a mighty power for good in society, as well as a Savior to individual man, and a benediction on the household.

It reaches out a helping hand
To save us when we're falling,
And up from depths of desolation
Bad husbands it is calling.

'Tis medicine for the sick,
'Tis pleasure for the healthy,
It cheers us when we're poor
—And blesses when we're wealthy.

'Tis the one heavenly thing on earth,
Though fools may laugh and scoff it,
But let me whisper in their ears,
"You're not much good without it."

When truly realized and appreciated, Spiritualism enters into our being as a thing of light and beauty, establishing a high character, on a firm basis, giving us hope in the present world and also in that which is to come.

Some physical manifestations which occurred in my grandfather's family 100 years ago, were, perhaps, the means of turning the thoughts of my father's elder brother, when a boy, in the direction of seriousness and religion; and to the end of his earth life he sustained a noble character. I can remember my Uncle Robert, although he died, perhaps of old age, when I was a boy. I recollect him as a calm, silent, white-headed, serious old gentleman; who never could be induced to converse on religion or spiritual subjects, and when discussion waxed warm at my father's table, uncle, if one of the company, always preserved silence. I recollect having heard my father say that if Uncle Bob could be induced to take part in their conversation, it would be seen that he knew more than any of them; and I have since thought that the experience which I am about to relate was, in all probability, what influenced his after life towards religion and rectitude.

My cousin William, who was several years older than I, told me a great secret, that when his father was a boy he had been bound apprentice to a tradesman, his bed-room was in a rather remote part of the tradesman's house, and when in bed and the candle put out, he could frequently hear great commotion in the room, heavy articles, such as furniture, etc., would be moved about, and some objects seemed as though they had been flung from one end of the room to the other. An old fashioned saddle which hung against the wall was thrown about; he could feel the breeze occasioned by it over his head and face, he knew it was the saddle from the noise made by the stirrups and heavy leather flaps, which were a part of those huge old fashioned saddles. Those things would pass over his head as he lay in bed; everything seemed to possess life in the room and yet when he examined the room the next morning everything was in its proper place as though it had not been disturbed. These matters we now call physical manifestations; these, no doubt, suggested to the mind of the young man, that there existed a supernatural power, and the subject was so little understood that the boy was influenced with awe, if not actual terror, and it must have exerted a serious influence over his life, occurring at so unpropitious a period. It is a pleasing thought that those who once figured in their country's

or their family's history (names with which we have been long familiar, men and women) are still living and acting on a higher plane of life, and, perhaps, casting upon us the smile of their approval, as we try, in much weakness, to shed a little light upon our day and generation. A few concluding words and I shall have done.

The "fear and love of God" may be necessary to soul growth in its earlier stages, but when the soul attains to its "majority" the name of "God" is erased from its vocabulary. The soul then in the father and the father in it. The inexperienced world may charge such a one with error and inconsistency, but there can be no inconsistency where there is perfection or oneness with the eternal. The story of the cross does not perfectly illustrate the growth of a human soul or its relation to the divine, and the demand, "Let him come down from the cross" was a reasonable one. Had he come down and had his enemies become friends, had those who pierced his side ministered unto him and those who had reviled worshiped him, he would have been a correct figure of perfection gained in the present life, where the subject is at peace with himself, with the world, and with the eternal principle of truth.

But that was not the design of the story; it was not a representation of human experience, but of the mysterious principle of salvation which ultimately brings man into a condition of unity with the eternal. Jesus was represented as paying the death penalty himself, that man might be saved therefrom and enter into his rest even before he passed from earth-life, and be acknowledged by angels and men. Then are those who have passed into that condition of spiritual security. As we have among us parties of the lowest grade, so also have we some of the highest, in a sense; and as we have some who are devilish, so also have we those who are God-like. So has it ever been; the world has never been without terrestrial "gods."

If the story of the cross was intended to illustrate the soul's experience complete in earth life, it was a failure because there was no rest and peace at the last, but instead there were crucifixion and death; if it were so the author of it might be justly charged with not understanding the facts which he was trying to illustrate. But it was intended to point the source from which the final victory comes. "It is my father that doeth the works." "In the world (of outward sense) ye shall have tribulation, but be of good cheer [the universal principle of truth] have [paid the debt and] overcome the world." I have met the enemy in his own country and vanquished him; I have conquered a peace for you, even within the enemy's camp; when you come up to the sphere to which you properly belong you shall bring with you all you have acquired, of soul growth, and your credentials will admit you into the society of the "gods." I am the angel of progress.

It may not be until old age has whitened the hairs of the sufferer, but even here it is possible to obtain a condition of oneness with the Indefinite, to that degree that we have no wills of our own; but are to all intents and purposes at one with the "Father," when even the world itself lays aside its bitterness and ministers unto us, and we feel that sense of safety which belongs to the sphere of the parent spirit.

"And the soul that reasons rightly
All its sad complaining still,
Till it learns that sweet submission
Where it wishes not nor will."

"Through our lives mysterious changes
Through the sorrow haunted years
Runs a law of compensation
For our sorrows and our tears."

Of course the prudent reader will not charge me with teaching "vicarious atonement." I am not! But the sufferer, who has no "cross" upon which to hang his burden, is entitled to the assurance of that hope which bids him to be of good cheer as the principles of justice will compensate him for every pang, and the angels of mercy and power are not beyond his reach. "Abi brother, Spiritualism is better than 'Spiritism.'" The latter may satisfy curiosity and furnish subjects for idle gossip; but the former (Spiritualism) satisfies the demands of intelligence and convinces the judgment and; in its higher aspect, it brings peace to the troubled soul, dries the tears of the sufferer, lifts the load of the heavily laden, beside teaching us to do justly, love mercy, and walk humbly before the "Gods." So it has been, so it is and so it ever will be.
Sturgis, Mich.

Psychical Experiments.

To the Editor of the Religio-Philosophical Journal:

I was glad to read the announcement in your paper that the Western Society for Psychical Research had instituted some experiments through the mediumship of Mrs. Mand E. Lord, with the intention of continuing them at a later date. It argues favorably for the establishment of whatever may be true in this subject, that a Psychical Research Society should undertake a vigorous study of these forces, with a medium whose methods and results rule out dexterity as a physical impossibility. It is in a class of experiments, which from their very nature are necessarily free from mistake, that Mrs. Lord's mediumship is so wonderfully startling. The effects produced by her are beyond the reach of the most elastic "Telepathy."

In general, Psychical Research Societies have not proceeded in their examination of these phenomena in the strictest philosophical methods. They ignore many of the vital parts of the subject, and fall in with the implicit dictum of Professor Faraday, who laid it down as a rule, that we must set out with a clear idea of the possible and the impossible, and therefore, spiritual intervention being one of these impossibilities, we must neglect the examination of it altogether. This unphilosophical method of dealing with the unknown quantity which is the object of research, coupled with a certain want of moral courage, and a fear of unwelcome truth has restricted the examination to particular points that seemed susceptible of explanation on known or supposedly known human powers.

It, perhaps, may put these Societies on a more practical road, if the claim of independent exterior intelligence should be made the principal subject of examination, and thus simplify the question by establishing the fact or eliminating it altogether. Knowing the stand you have taken and adhered to, of uncompromising hostility to every species of duplicity, as well as your earnest struggles to free the subject from the frauds and follies which beset it, I am induced in compliance with your published request, to send you some exact experiments with the medium above mentioned where the act done was in compliance with an unexpressed wish, and an integral part of it, differing, *totò cælo*, from mere thought transference.

In the simplest mental experiments, we find through some mediums this co-ordination of wish and act constantly recurring. A

statement made to me, by a gentleman worthy of perfect confidence, both from his capacity and integrity, that he had wished a ring to be taken from his finger and given to another, and that his wish was instantly complied with, induced me to try it for myself, for although I would not doubt my friend, there is a long interval between personal certainty and the assurance of others. Happening at the time to have in my pocket a bracelet, needing some repairs at the jeweler's, I mentally desired that it should be given to a lady of culture, well known in the social life of Albany, sitting on the opposite side of the circle, and almost as it left my hands, I heard this lady exclaim that a bracelet had been given to her, which she returned to me herself, when I claimed it, after the light had been admitted. The act and the wish are inseparable and cannot be reasoned of apart from each other. A valid objection to this on the ground of dextrous manipulation must also apply to the means by which the mediums discovered my wish.

The following relation has been published before, but I venture to repeat it, as it embodies the threefold proof of perception of thought, physical force and the possession of knowledge not within the natural capacity of the persons present. It is a good example of the character of mediumship in which Mrs. Lord excels, and eventually led me on to an extraordinary result, the main feature of this article.

I took with me to a friend's house, where this medium was to give a seance, a package of twelve photographs, all of the same size, carefully buttoned up under my coat. As soon as the light was extinguished, I laid the package on my knees, and when a voice announced the name of a person, whose picture I had, I mentally requested that its likeness should be selected. The prints were moved about, one was picked up and held near my face, lightly touching it. I marked it No. 1. It was then replaced on my knees. In the course of the evening I made the same silent request twice, and marked the cards held up 2 and 3. After the light was admitted I found one of the cards bearing my three numbers on the back, in a row under each other, and on turning it over it proved to be the right picture. To confirm the reality of this incident, on a subsequent occasion I again tried this experiment with like success.

In the profound darkness I did not and could not know one picture from another, and in fact did not touch it except with the point of my pencil. The medium was unaware through any natural means, that an experiment was being tried, and had never seen the original or the picture. Here all human knowledge and relevant action seem to be eliminated, and the question is narrowed down to an intelligence that perceived the thought, that professed to do the act, and the only one we can conceive of which under the circumstances had the capacity to do it.

I subjoin another instance still in the direction of mental phenomena, where the absolute certainty was inherent, that no trick or cunning device could accomplish the result. I desired a gentleman of my acquaintance, living at a distance, to attend a seance. At the time of writing, I mentally wished that some voice should accost him and connect him with myself. It was the first seance he had ever attended, and he was entirely unknown, yet a voice addressed him, speaking of me, sending a message, and giving its own name, one perfectly familiar to me, although unknown to him. This *quasi* character of messenger that the communicating intelligence takes on, brings me to the main object of my article, in relating the unexpected result of what at the time seemed to be but an idle thought.

There was in my possession a miniature painted about eighty years ago, and as it had been sealed up for a very long time, I intended to use it in a series of experiments, in the dark with different mediums. Not just then knowing the address of a medium on whom I could rely, I made what seemed a vain wish, that an intelligence calling itself "S" and always professing to know my thoughts, should visit a medium and engage her to send me her address. In a few days I received a letter from Mrs. Lord, dated two hundred miles away, saying "S" appeared at one of my seances, and asked me at your request, to send my address, which I now do.

There are other features in genuine mediumship which bear particularly upon the character of these forces and of the intelligence which employs their use. They bring their own phenomenal proof. The visions which so often impinge upon the brain of the sensitive are generally relegated to the domain of hallucination, yet we find the medium describing acts about to be done by these visions, which are forthwith performed; it may be writing between closed slates and signing its name, or doing some act which has a peculiar significance, and reveals to you the identity of the vision perceived.

I have thrown together a few experiments, from their nature beyond all rational suspicion of deceit, satisfactorily proving the reality of facts, unrecognized as belonging to the human organism, and forcing us to look in some other direction for a cause. The examination must include not only the physical and mental facts, but also their spiritual pretensions. We cannot see and feel a hand, without striving to know whose it is; we cannot hear a voice without asking who speaks. The hypothesis must embrace every fact in the case.

G. D. FEATHERSTONHAUGH.

CHRISTIANITY AND SCIENCE

J. Clegg Wright, of Philadelphia, who lectured for the Union Society of Spiritualists yesterday morning and evening, at Grand Army Hall, is now to Cincinnati auditors. He is an impressive and instructive speaker, aggressive in theology and strong in denunciation, of what he calls superstition, which in his view comprises everything the Church holds sacred. He will have a hard job to convince everybody in Cincinnati that the Church is wholly wrong, or that modern theology is wholly a matter of superstition and myth.

Mr. Wright's subject was "Science and Religion: the Conflict and Its Results." He drew a graphic picture of the condition of civilization in the twelfth century, and contrasted it with the progress of to-day, and deplored that early time when there were no newspapers, no readers, no learning except in the Church, and no religion but that of blind and unreasoning faith; when theology was wholly speculative and unable to enter the domain of fact. Then, said the lecturer, the church controlled everything—even made and unmade kings, for it was supreme. Men everywhere believed the dictum of the priest, and he sat like a nightmare upon the progress of the world. He made bold to say that when the church stood at the apex of its glory it was not the church of justice, but the antipodes of justice and right. It was arbitrary and tyrannical; for no man demanded proof of its assumptions.

* But there came a necessity for a higher range of human thought. It must become independent and break the bonds of ignorance, or itself must cease. It appears to some bold thinkers that although a principle had been entertained and believed for a thousand years, it could not follow that for this reason alone it must be true. For a thousand years everybody believed in the divine right of kings; who believes in it now? Nobody in America, surely. You believe in self-government. Times have changed. There is a freer and a better spirit abroad. Religion as expressed in the older time meant dominion for the church, and slavery for the people. Now it means freedom for all who think. Five hundred years ago there was no room in the world for freedom of intellect; it was either believe or be damned! Now freedom is the rule rather than the exception.

But Rationalism was not originally aggressive. It was born in modesty. You could not find in his age a more modest man than Columbus, yet when he said the world was round he was contradicted by the priests. He proved this proposition and confounded one point of the cosmogony of Genesis. However, for a long time the church contended that the Bible distinctly averred that the earth is flat, therefore it could not be round; and, notwithstanding its circumnavigation by Magellan, there was a mistake somewhere! They did not set themselves at the task of disproving its rotundity; that was not necessary, for whatever the Bible taught was already proved in spite of facts.

What has rational thought done? he inquired. In the twelfth century man did everything just as his father, his grand-father and his remotest ancestor had done before him; just as it had been done for a thousand years. There had been no progress in all this period. Habitations were rude; none of the elegancies and few of the conveniences of life were enjoyed; even the noblemen were ignorant of reading and writing, and the people were in a deplorable state. Monasteries were the best buildings of the time, and their occupants enjoyed the best wine and the best fare. There was nothing too good for the church and its servants, and therefore wine, feasting and religion all went together. All that time you couldn't find a Baptist anywhere. There were none. Neither was there a Presbyterian or a Wesleyan. They were not even dreamed of, and the church was in its glory. Probably there were not a hundred men in all Europe who understood the twelfth problem of Euclid.

After a time a voice was heard. Martin Luther was crying in the wilderness of ignorance. He wanted the right to interpret the Word of God according to the dictates of his own judgment. That was rebellion, heresy; it astonished the church; it was an unheard of thing. But Luther made things lively in Germany, and established the idea that man may at least inquire, which was a brave step forward for that age.

The progress of thought was traced from that time to this with great care, involving an immense mass of apt historical allusions, a glowing tribute to the memory of Thomas Paine, a bold declaration of liberal argument and a neat turn of the current into modern Spiritualism, which enthused and delighted the large audience. The church was hit with sturdy blows, and much of its mythical faith ridiculed. "We are not anxious to kill these superstitions too suddenly," said Mr. Wright, "for they now have the consumption, the dry rot, and most of the fatal diseases that ever afflicted anything. Their dissolution is even now imminent, and they will die as dead as death itself."—Cincinnati Inquirer.

For the Religio-Philosophical Journal.

SALARY AND SALVATION.

BY HUDSON TUTTLE.

The English papers are not laudatory of Henry Ward Beecher's sermons. They are out of the usual course and fresh with liberal thoughts. It must be also admitted that they are tinged with the pessimism which comes of disappointment, the pang of regret, the lash of conscience. It is not only the conservative writers who criticize, but the liberals as well are even less satisfied.

The stated pilgrimages of leading clergymen, on lecturing tours over their own and foreign countries, is in startling contrast to that of the apostles and early church fathers. Beecher carries the gospel to England as commanded by his Lord and Master for \$375, or more, a lecture, remitting \$75 when the lecture committee find they are nearly as much more out of pocket.

Talmage swings his legs and grimaces to English audiences at the highest price his agents can extort from those who think the show will draw. Spurgeon has a "call" to America for a hundred nights, with pay carefully stated. They go to save souls! Aye, saving souls is the last and least thought; they go to gratify vanity and win money.

What a change 1800 years have brought! Christ bade his disciples go to all the nations and preach his gospel. He said it must be delivered to all. He did not organize a lecture bureau, or a missionary society. He did not say to one, send a shrewd agent ahead to Rome with flaming hand-bills, and post the walls of the city; nor to another, correspond with the Young Men's Association at Corinth and get their best terms. He simply said, "Go and speak truth, nor ask nor expect more than food and raiment. You may not get even that. Your first and last effort must be to teach the truth as I have shown it to you."

Now apply this to-day to the present race of machine-made ministers, the race issuing from the theological schools, who make preaching a profession. Take away the stated salary; let them work for the love of truth and truth alone; let self-sacrifice be its own reward, and how few would remain at their posts.

I admit that times have changed; and that the laborer is worthy of his hire, but I do not admit that the holy office of ordained teachers should be enlivened by avarice and selfishness. If the world is going swiftly to perdition, and the clergy are the only God-commissioned teachers to warn mankind, money should be of the least consideration. What are dollars, all the dollars and all the wealth of the world compared to the salvation of a single soul?

Oh! they do not believe in their commission! They do not believe in their system of salvation! They have learned it by rote, and repeat it because they have learned it, and it brings them a support. They are so weak and helpless, the world of ideas is so far ahead of them, these gospel ministers who seem like anachronisms, one is persuaded out of pity to leave them their beggarly hell and devil; it seems so pitiable to take away their only visible means of support.

And after all, I do not know as we ought to ask or expect honorable men to assume more self-abnegation than the majority of the clergy do in their connection with the laity. Their salary is usually not large, and the sisters collected it with much effort by dime

socials, grab-bags, fairs and systematic begging, such as they could not be induced to descend to for any other purpose, that most men would feel degraded by acceptance. They preach to a fairly having fresh and expanding thoughts—the dead ideas of a past age. They constantly feel that they are an imposed burden, as out of place as the fifth wheel of a coach. They are objects of pity as well as scorn.

The preachers of Christianity in its primitive days, moved the world by their unselfish zeal. They had no cant about "urgent calls," which meant higher pay. They thought only of the salvation of impure souls from the stain of sin, the reclaiming of the erring; this was their bread of life. Back of all their words were consistent lives, illustrating, giving emphasis. The world needs—desperately needs—such teachers. It will always need them, and loyally listen to their words. The sham and pretense will perish.

Berlin Heights, Ohio.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

THE SOUL.

Gem of Eternity,
Victor over Time!
Embryo God,
Mighty, sublime!

Whence thou comest,
Whither thou goest,
Thou only knowest.

Star of futurity,
Shadowless never,
Onward, still onward!
Onward forever!

Darkly mysterious!
Searched, though unknown,
And only less than
The mightier ONE!

Searcher and grasper
Of infinite thought,
Yet the mine where as vivid
Gems are wrought!

Fear of Eternity!
Victor over Time!
What art thou? tell us!
Still mighty, sublime!

A. E. Hathaway.

Two Iowa girls are successful paper-hangers and earn as high as twelve dollars a day. A better occupation for vigorous young women than starting at the point of a needle.

Miss S. M. Burnham of Cambridge, Mass., has received two diplomas from the New Orleans Exposition, one for rare marbles, and another for her book on them.

The Freshman class of Wellesley College numbers one hundred and sixty young women. Altogether there were nine hundred applicants for entrance, but only five hundred and forty-five can be accommodated.

The manager of Miss Helen Potter's readings, sends a synopsis of the receipts from last year's work to the *Woman's Tribune*, by which it appears that the popular reader earned in one hundred and fifty-three evenings, the sum of \$33,246. Deducting all expenses, there remains to her \$13,633. The highest fee received for one evening is \$500, exceeding by fifty dollars the amount of the three highest fees paid to any reader in America. But then Miss Potter has, in addition to genius, determination, perfect health and invincible energy. Perhaps but one or two in a generation could equal her in these respects.

The good old Saxon word "woman" is almost always superior to "lady." Nothing can sound more silly than to hear clerks called "salesladies," a term which no sensible girl can endure. Let us follow Poe's advice and change some familiar quotations, among them these from the old English Bible: "Man at it born of a lady is of few days and full of trouble." "It is better to dwell in a corner of the house than with a bawling lady in a wide house." "Favor is deceitful and beauty is vain, but a lady that feareth the Lord she shall be praised." A little common sense shows us that the terms "man," "woman," are strong and simple; the other, weak and pretentious, in ordinary conversation or writing.

Mrs. Coe, a wealthy lady from New York City, is an earnest worker in the Jerry McAuley's mission, and for four years held a Bible class numbering one hundred ladies in Mrs. Fletcher Harper's home. She has done a noble work for fallen women, and during the last winter has worked in the Salvation Army. It is such individual work that tells. One noble working man or woman will do more good by taking hold as Jerry McAuley himself did in the mission, than a thousand theorists who gather in conclaves and talk, without putting their hands to the work.

Here is another worker: Miss Bilbrough, an English lady in Belleville, Canada, who has a home for destitute orphan children from the old country. Her sister and Miss Grace Ramsey, a Scotch lady, are associated with her. They have just brought over two hundred and eighty-five boys and girls between the ages of three and twelve. They find homes for them in farmers' families, and thus save them from lives of degradation and vice in the slums of London. And an excellent plan it is, which will, in some faint way, help undo the evil of herding in cities.

Mrs. General Fremont is described as a handsome woman, although rather inclined to be stout, white-haired and with a maternal air, which is in accordance with the fact that she is about sixty-two. Her mind is as fresh, alert and sparkling as when she was twenty-five, and she is counted by her friends among the thoroughly intellectual women in America.

She and her daughter are helping Gen. Fremont write his memoirs which will cover a very interesting portion of western history. They go to work regularly every morning, when the General dictates to his wife who acts as amanuensis. After the notes are corrected, the daughter copies them by the aid of a type-writer. Mrs. Fremont's reminiscences of her life and journeyings on the frontiers, have been graphically told in several magazines.

INDUSTRIAL EDUCATION.

A noble work has been begun in New York, which, it is to be hoped, may be the forerunner of a general movement. It is thus described in the *Herald*:

The Industrial Education Society proposes to take a number of the public school children and give them the necessary instruction to put the theoretical teaching that they receive at the public schools into practical use. The society does not aim merely to train its pupils for some particular trade, but, by a system of industrial education, to lay the foundation for a broader understanding of all industries, and even for a literary or professional life.

The society is able to accommodate many hundred children per day, and is only waiting for the board of education to allow the children to come to them in school hours. The sewing room will hold forty learners at once, and two classes will be held each day, and as each pupil receives one lesson per week, four hundred pupils can be taught. In clay modeling four hundred and twenty can be taught weekly, and six hundred weekly in cooking.

The sewing class has a three years' course. The first part of it is plain sewing, which is followed by a few lessons in mechanical drawing and construction to prepare the pupil to cut and fit by rule. Then come the instructions for practical dress-making. Carpentering follows a course of mechanical and free-hand drawing, and in a room specially fitted for the purpose, cooking is taught to a class of sixty pupils. The cooking room has a semicircular table divided into twelve compartments, each fitted with a separate drawer, cupboard, gas stove and cooking utensils. Around these tables are raised platforms. Each child present cooks one dish, while the others watch and take notes from the platform.

In the lecture hall, which seats three hundred, lectures will be given the children in domestic economy.

All this training aims to establish the practicability of industrial education, and looks forward to the establishment of similar departments in the regular public school courses.

TECHNICAL AND MANUAL TRAINING CLASSES. The managers of the Society of Decorative Art of New York City, have also begun in a similar work. They established, early last month, Manual Training classes for girls and boys, under the direction of experienced instructors.

The aim of the classes is, not to develop children into artists, not to teach them special trades, but to give them a foundation for all trades and handicrafts,—that is, to quicken and excite their observation, and to cultivate the hand as well as the brain.

Most children have an instinctive desire to use their hands, and should, at an early age, while the hands are supple, be instructed in the use of various implements. To accomplish this purpose, Practical Designing, Modeling, Wood-carving and light metal work, will be chiefly used. In all these avocations girls are as skillful as boys.

Special care is given to the creative power of the pupils, who are to be taught to think as well as to see.

We may regard such departures in educational methods, from the old process of exclusive book-learning, to begin a new era, when there shall be opportunity for every industrious person to earn a good living. It has always been the case that intellectual, refined people, particularly women, were helpless when brought face to face with poverty. They were untrained in any pursuit by means of which they could earn a livelihood. And they are true philanthropists who are engaged in the work of teaching self-help through the training of the eye and the hand.

Late November Magazines Received.

THE NEW PRINCETON REVIEW. (New York.) The *New Princeton Review* for November presents a very clear account of the Modern Novel, by Thomas Sergeant Perry. Dr. McCosh adds Realism: Its Place in the Various Philosophies; Prof. Francis Brown tells of the discovery and recovery of the Old Persian, Assyrian and Egyptian texts. In the department of Criticisms, Notes and Reviews, there is a full account of Recent Earthquakes and their Study. This number of the *Review* completes the second volume, and its continued success has encouraged the publishers in adding new features. First, the Record, which gives an accurate review of events and important movements going on in the world which will appear at the close of each volume, and Second, a very full Index, with classifications.

BABYHOOD. (New York.) Nervous Children, by Dr. Charles L. Dana, is one of the leading subjects in *Babyhood* for November. Not less important are articles by other well-known physicians on The Fever Thermometer in the Nursery, Popular Fallacies about Teething, Cautions Regarding Children's Eyes, etc. With this number *Babyhood* completes its second year.

GRAMMAR SCHOOL. (The Interstate Publishing Co., Chicago and Boston.) Number three of this monthly is received. It contains instructive reading for young people. Also received from the same firm *Primary*, a monthly for primary schools, and the *Intermediate Monthly*, devoted to stories for boys and girls.

THE JOURNAL OF HEREDITY. (Chicago.) Contents for October: Report of Anthropological Institute; Physiological Laws of Marriage; Ancestral History of Miss Frances E. Willard; Rights of Children; Tobacco and Color Blindness; Is Life Worth Saving, etc.

THE UNITARIAN REVIEW. (Boston.) Contents: Our Christian Position as Unitarians; The Sunday-School and the Church; Immortality and Modern Thought; The Testimony of Conscience; Religious Experience; Editor's Note-Book; Review of Current Literature.

DORCAS MAGAZINE OF WOMAN'S HAND-WORK. (New York.) This magazine will be found useful and instructive as it aims to give directions and instructions in all styles of Woman's Hand-Work—with illustrations.

THE AMERICAN KINDERGARTEN AND PRIMARY TEACHER. (New York.) Contents: Learning to Read; Teaching Vocal Music to Young Beginners; Home Influences in Early Development; The Training of a Child Artist, etc.

THE HOMILETIC REVIEW. (New York.) The contents of this issue possesses the average merit of its predecessors. All the departments are well filled and the Miscellany is good.

THE PHRENOLOGICAL JOURNAL. (New York.) The opening article for November is a biographical sketch of Edward S. Morse and is followed by articles and items of general interest.

THE PHRENOLOGICAL MAGAZINE. (London, England.) An interesting Table of Contents upon Phrenology and kindred subjects will be found in this issue.

JOURNAL OF THE AMERICAN ACADEMY. (Orange, N. J.) Contents: The Mystic Chorus; Philosophy and its Place in the Higher Education; Conversation, etc.

THE YOUTH. (Chicago.) The children will find much to occupy their leisure time in the pages of the October *Youth*.

THE SHORTHAND WRITER. (Chicago.) This monthly magazine is devoted to Tagigraphy and its writers.

THE UNITARIAN. (Chicago.) An interesting and varied Table of contents is laid before the readers for November.

Early December Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) A noteworthy feature of the December *Atlantic Monthly* is its Supplement, which contains Dr. Holmes's poem at the 250th anniversary of Harvard University, and Mr. Lowell's oration, delivered on the same occasion. A story entitled The Strange Story of Fragtopina is a most interesting and thrilling study of Eastern occult science. A paper on The Object of a University, is a scholarly consideration; Miss Harriet Waters Preston has an amusing criticism on The Church of England Novel; Up the Nerva to Schlusberg is of rather unusual interest; The two political papers are an account of Mazzini and an article on The Dream of Russia. The serials come to a termination, and with some good verses, criticisms and the Contributors' Club complete the number.

THE SEASON. (The International News Co., New York.) The newest fashions and styles together with the most elegant designs in fancy work, needlework, embroidery, etc., with fine cuts make this a useful monthly to the dressmaker and milliner.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

IRENE; or the Road of Freedom. By Sada Baller. Philadelphia: H. N. Fowler & Co. Price, \$1.00.

A fine drawn picture of the roses of free love, with an ill-disguised attempt to cover up the thorns of lust. In the ideal and the words pictures in many parts it is quite entertaining; but the ideal as shown, it is never realized in this world, but require a different race of beings from those who now inhabit the mundane sphere to bring it about. The freedom sought by the author is the same as taught by Victoria Woodhull and as practiced by Moses Hull according to his letter as published in *Woodhull and Claflin's Weekly*. It iterates as an axiom: "Sexual love is the foundation of life and strength." And while it attempts to place its exercise upon grounds remote from lustful desire, it opens up the path to woman for sexual selection as she may choose holding out before her the brightening prospect that in this manner—"the entire ownership of herself"—she can bring forth purer, healthier, and more intellectually refined offspring; as though the complete exercise and gratification of her selfish nature, would induce a condition whereby she could rear a race of beings from those who now inhabit the mundane sphere to bring it about. The freedom sought by the author is the same as taught by Victoria Woodhull and as practiced by Moses Hull according to his letter as published in *Woodhull and Claflin's Weekly*. It iterates as an axiom: "Sexual love is the foundation of life and strength." And while it attempts to place its exercise upon grounds remote from lustful desire, it opens up the path to woman for sexual selection as she may choose holding out before her the brightening prospect that in this manner—"the entire ownership of herself"—she can bring forth purer, healthier, and more intellectually refined offspring; as though the complete exercise and gratification of her selfish nature, would induce a condition whereby she could rear a race of beings from those who now inhabit the mundane sphere to bring it about.

There is an undercurrent running all through the work which places the sexual and amative principles over all others, and works out the death of little Flo as having been caused by Helena "not giving her love and the consummation of that love" to Flo's father, who, on that account, by his "de-mag-nation" robbed the child of her vitality to such an extent as to cause her death. It closes with the union in "suits" of Irene and her half-brother Jack as a suitable finale to such a work.

TEN GREAT NOVELS. Chicago: Chas. H. Kerr & Co. Price 10 cents.

A new edition of "Ten Great Novels" has just been issued. This 24-page pamphlet embodies the replies to a circular letter sent out two years ago to more than seventy literary people, including James Freeman Clarke, Robert Collyer, Prof. W. T. Harris, Edward Everett Hale, Dr. F. H. Hedge, and Edwin D. Mend, asking for an opinion as to the ten best novels available to English readers. Three editions of the published correspondence have already been exhausted and the demand continues.

ESSAYS AND POSTSCRIPTS ON ELOCUTION. By A. Melville Bell. New York: Edgar S. Werner. Price, \$1.25.

Elocutionists and those interested in language will welcome whatever comes from the pen of this author, the name of Bell having been familiar to students of elocution for many years, several having occupied prominent positions as teachers and writers. The present volume is a supplement to the theories and principles laid down in his former works and is a finishing stroke to a distinguished career.

New Books Received.

From Chas. H. Kerr & Co., Chicago: HEART'S OWN. By Edwin S. Clappin; POEMS. By James Vila Blake. Price, \$1.00; ESSAYS. By James Vila Blake. Price, \$1.00.

POST-MORTEM CONFESIONS: Being letters written to a mortal's hand by spirits who, when in mortal, were officers of Harvard College; with Comments by Allen Putnam, A. M. Boston: Colby & Rich. Price, paper cover, 50 cents.

ONE HUNDRED AND FIFTY-SIXTH ANNUAL Report of the Directors of the Redwood Library and Athenaeum, Newport, R. I.

THIRD ANNUAL REPORT OF THE UNITED STATES Civil Service Commission. Jan., 1885, to Jan., 1886. Washington: Government Printing Office.

New Music Received.

CAST THY BREAD UPON THE WATERS. Song and Chorus. By Herbert Laidlaw. Boston: Facts Pub. Co.

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CHICAGO, ILL., Saturday, November 27, 1886.

Phenomena.

A subscriber to our excellent contemporary, *Golden Gate*, complains that it does not publish more accounts of the phenomena of Spiritualism. In reply to the criticism the editor gives a number of valid reasons for his course, in language almost identical with that of the JOURNAL under similar circumstances in the past. Among other points he makes we quote the following:

If we were publishing a paper wholly in the interest of investigation, we should certainly act upon our friend's suggestion. But the fact is, at least nine-tenths of our readers have already been convinced of the fundamental facts of Spiritualism. The phenomena are an old story with them, and they naturally prefer matter touching upon our higher philosophy, upon spiritual growth and unfoldment, and other kindred questions outside of the phenomena. And so they are disposed at times to complain that we devote too much space to phenomena.

Of course we desire to please all, as far as possible, and the best way we have found, from long experience, to accomplish that end, is to exercise our own best judgment as to what would best please the largest number.

Besting phenomena—of which we have an abundance—to be of much real value, must be so well authenticated as to leave no peg "to hang a doubt upon," and there is not so much of that crucial kind of phenomena as some of our readers imagine. Many of the finest tests of spirit power, being strictly of a private character, are never given to the public; and then very much of the phenomena is merely cumulative—a repetition of what we have already given to the world scores of times, and we dislike to be continually repeating.

Formerly a few pegs here and there, hung with the old style of doubts, did not matter so much. Comparatively few Spiritualists felt it absolutely essential to secure pegs for phenomena, and most of them were not always able to see the pegs when they did stand out.

It is now nine years since the JOURNAL began to paint these pegs such a bright vermilion hue as to make them visible to all but the wilfully blind. In addition to this work the JOURNAL undertook to create a demand for phenomena free from all reasonable objection, well knowing that such could be had when once the adulterated and pegged stock was no longer generally tolerated. The double task was a far larger contract than at first supposed.

Many good people thought they knew all that could be known of psychical matters and deprecated any attitude other than that of open mouth and closed eyes. Another class, engaged in the manufacture and sale of the speckled variety, the pegged brand, struck at once. They felt that the JOURNAL was trespassing upon the rights of the "laboring man and woman—especially woman—and must be taught a lesson. Aided by disgruntled applicants for journalistic favors, cranks whose axes the JOURNAL had declined to grind, and several species of camel-swallowers—together with a body of worthless hangers-on, these industrious mechanics and traders attempted to boycott the JOURNAL. They meant business and went to work with a will. They sat up nights to concoct schemes against the paper and its editor. A combination extending from the Atlantic to the Pacific worked with all the energy of despair to circumvent the JOURNAL's purpose and destroy its life; its editor was threatened with the direst calamities and personal violence. Predictions from the Spirit-world (?) were not wanting, that he and all his belongings would soon be among the departed. These would be blood-curdling and hair-raising threats together with the boycott and all other diabolical manoeuvres aborted. The JOURNAL kept steadily at its work, not relaxing its efforts nor growing discouraged when it began to see the magnitude of the task in hand. Knowing beyond doubt of the continuity of life as demonstrated through returning spirits, it kept good heart and a strong arm. Fraud, fanaticism, ignorance and prejudice gradually gave way. The smoke is now clearing, and the JOURNAL, victorious in its contest, welcomes the *Golden Gate* to share the splendid field opening to rational Spiritualism.

The Spiritualist movement needs an amply endowed school for training and developing mediums, and preparing lecturers and teachers. It also greatly needs a generous fund for the establishment and support of a psychical research enterprise, where experiments may be pursued with every appliance and facility necessary for the solution of complex and subtle mysteries that now perplex and divide public opinion. In any other sect, party or movement, such imperative necessities would long since have been met. There is plenty of superfluous wealth among Spiritualists to endow such institutions most generously. It is as absurd to look for the Spirit-world to keep abreast of the demands of the age without the cordial and efficient co-operation of mortals as it is to expect spirits to manifest to mortals without the assistance of a medium or of materiality.

To say in reply to these statements, that phenomena may be had in any household, that every family circle can by proper effort secure knowledge of the continuity of life, is only begging the question and shirking plain duty.

When Spiritualists grow less selfish and more spiritual, when, as a body, they advance beyond the mean and narrow limits of mere individual, personal pleasure and comfort, to a higher level where self is forgotten in the desire to aid humanity, then will the Spiritualist movement take on the dignity and glory befitting it. Brother of the *Golden Gate*, let there be generous rivalry between us in laboring for this glorious consummation!

The Andover Controversy.

This theological dispute, starting in New England and spreading far over the land, finding its way into the great Annual Meeting of the American Foreign Missionary Board at Des Moines, stirring the dry bones of old dogmas in many an orthodox church, is a noteworthy matter. The Andover Theological Seminary, near Boston, was founded some eighty years ago as a school of orthodox theology to counteract the power of the then new Unitarianism and of the Universalism almost as new. In order to keep all secure a rigidly orthodox creed was framed which every Andover professor was obliged to sign, and to sign again every five years, in token of fealty to the old Calvinistic faith and of freedom from all taint of heresy—especially of the Unitarian heresy, the last and the worst then, as Spiritualism is the last and worst now. With these paper walls of a creed all was held to be safe, but the free air of our day blows through them like the wind that topples over a child's card house. Professors Smyth, Tucker and others at this school of the prophets are tinged with heresy, and are now charged with teaching doctrines contrary to their agreement as credentialed and thus misappropriating the Andover funds which were given years ago only to sustain orthodox teachers. A breach of trust for this alleged perversion of funds from the use intended by their donors is the charge against these men put in due form in sixteen particulars by a chosen company of four conservative leaders. Some of these specifications are as follows:

That the Bible is not the only perfect rule of faith and practice, but is fallible and unworthy even in some of its religious teachings.

That Christ, in the days of his humiliation, was made a finite being—limited in all his attributes, capacities and attainments.

That mankind, save as instructed in a knowledge of the historic Christ, are not sinners, or if they are, not such sinfulness as to be in danger of being lost.

That faith ought to be scientific and natural rather than supernatural.

That there is and will be probation after death, for all men who have not in this world had knowledge of the historic Christ.

That this hypothetical belief in probation after death should be brought to the front, exalted and made central in theology, and in the beliefs of men.

That Christian missions are not to be supported and conducted on the ground that men who know not Christ are in danger of perishing forever, and must perish forever unless saved in this life.

That there is a "New Theology" better than the Old, which was apprehended is not in harmony with the creed, but fatally opposed to the same.

That the said professors hold and teach many things which cannot be reconciled with the statutes, and to which they stand publicly committed, and that in repeated instances these professors have broken solemn promises made when they subscribed to the creed.

While it is a personal and legal question so far as these Andover professors are concerned, it is a question of dead creeds against living souls in its wider range, and it stirs the whole evangelical church to its very centre. It is more fearful to old dogmatism than the late earthquake was to the people in Charleston. People in the churches do, and will, discuss it, clergymen think and even speak out on it, the newspapers are full of it; in the end the old creeds must go. Here is a manly word from a writer in the Boston *Journal*, who says:

The important question is not whether we shall believe in future probation, but whether we shall believe in progress in theological thinking; whether we shall accept as final the dead dogmas of the past, or whether our theological thoughts shall be alive with a spirit of progress and hope for clearer knowledge and broader vision as time goes on. Our friends of the old school seem to think that they have a monopoly, both of the grace and the wisdom of God. It is the old contest between progress and dead dogmatism, between the spirit of courageous advancement which has confidence in the present and hope for the future, and that spirit of trembling timidity which sees good only in the past, is suspicious of the present and despairing of the future. Every forward step that the church has taken has been opposed and denounced as destructive by just such men as those who are opposing Andover to-day. Nobody has ever expressed a new idea in theology who has not been pursued with the epithet "heretic." This is the experience to-day of all men of progressive ideas if they dare to speak their freely. And it is the duty of every liberal-minded man to aid those who are taking the lead by arranging himself squarely on the side of free and independent thinking. There is a strong tendency among advanced thinkers to cover up their opinions or keep silent in theology who have not been pursued with the epithet "heretic." This is the wrong for us to keep silent, appearing before the world as representatives of opinions that we do not hold. Our opponents are like a dead weight, preventing the free and natural progress of religious thought; and we can only advance the interests of true religion by manly and vigorous efforts. Let us not oppose resistance to their consent.

but let us speak and act with humble and yet earnest effort. The victory is ours if we are manly and devoted to the truth.

Such sentiments are like those of the best Spiritualist writers and speakers, but we will not say that this Boston writer has stolen their thunder. Manliness is not monopolized by Spiritualists; it is the common heritage of true souls in all lands and ages.

Mrs. O. A. Bishop and her Indian Control.

Probably no other public trance and test medium has done more efficient service for the cause of Spiritualism than Mrs. O. A. Bishop, who resides at No. 79 South Peoria Street, this city. She undoubtedly inherited her mediumship from her mother, Mrs. Howard of St. Charles, Ill., who is a most excellent medium, and although nearing the setting sun of her life, continues to give a few private sittings each day when her health will possibly permit her to do so. Mrs. Bishop's mediumship was first manifested perceptibly to herself when she was a little girl, she, at times, then seeing and conversing with spirit children, as if they were residing on this sphere of existence; but she was about fifteen years of age when Red Hand, her present Indian control, assumed exclusive charge of her mediumship. Ever since then he has been her constant attendant, and nearly as much a part of the family as any one of the various members composing it. He is indefatigable in the work in which he is engaged, and has been instrumental in doing a vast amount of good, not only through the marvelous tests he has given, but by exercising his peculiar powers in various other ways. Whenever he can do anything that will relieve suffering, or that will encourage the despondent, or that can avert an impending calamity, he is always ready to promptly act. Mrs. Bishop has given hundreds of sittings, for which she has received no compensation, Red Hand, her control, refusing to receive pay therefor, knowing that the one calling was in deep trouble, and not able to spare the dollar. He will often, too, take the liberty to encroach upon his medium's purse, and give substantial aid therefrom to those who are in absolute want. His advice in such cases constitutes a healing balm to the suffering soul.

Ministers, lawyers and scientists often visit Mrs. Bishop, many times receiving the most startling tests. Her patronage is not wholly confined to the Spiritualists. The world's people—those who are on the verge of discovering that there exists a mysterious something outside the various orthodox churches—consult her in great numbers, and go away very much puzzled at the revelations they have heard. A prominent railroad man, his nervous system shattered through overwork, and suffering the agonies of death in consequence of insomnia, called on Mrs. Bishop, and Red Hand undertook the arduous task of inducing calm and refreshing sleep on his part. Each night he visited him, relieved his nervous system of its extreme tension, and caused him to sleep naturally, thus doing what drugs and physicians had failed to accomplish. A member of the Reformed Church, a German lady, greatly troubled with insomnia also, and nearly insane in consequence, was for a time visited by Red Hand each night at ten o'clock, and he relieved her entirely of her distressing malady, and though a member of a church, in good standing, she blesses this spirit with her prayers. Whenever Mrs. Bishop has suffered from great pain, Red Hand has always been present to relieve her by inducing sleep, and then carefully working over her system.

A very important achievement of Red Hand consisted in his going to Nevada one winter's night, and standing by the side of the bed of a friend, he materialized sufficiently to be able to speak and warn him of impending danger—there would be a snowslide in a few minutes, and if he wished to escape he must move promptly. He did so, informing the other inmates of the cabin of the calamity that awaited them if they did not at once make their exit. All but one quickly responded to the warning voice, and reached a place of safety—he alone was buried in the snow, receiving serious injuries.

On one occasion, while Mr. Mott, the materializing medium, was at Hannibal, Mo., Red Hand visited his circle, materialized, and made himself known in a positive manner to Mr. C. A. Treat. The manifestation was startling in the extreme to Mr. Treat, who was acquainted with Mrs. Bishop. Immediately after Red Hand had performed this remarkable feat, he told the medium's family what he had done, and in a few days Mr. Treat visited Chicago, and at once, before anything was said to him on the subject, revealed the exploits of Red Hand at Mott's circle.

Only a short time ago Red Hand visited a circle in Fond du Lac, Wis., as the following letter will show:

FOND DU LAC, WIS., Oct. 5, '86.
MRS. O. A. BISHOP.—At a little gathering at our residence, there being present my brother's wife, Mrs. Ray, and wife's sister, myself and wife, your control, Red Hand, came and requested us to make him a totemhawk, as we had made one for Mrs. Suydam's child, and it was lying on the table at the time; so we agreed to do it, and send it as a present to him, and hope it will afford him as much pleasure as he manifested over the other one.

Mr. and Mrs. S. WARD and Mrs. RAY.
In the various cases we have enumerated, we have marked examples of what a spirit can under favorable circumstances accomplish. His power to induce calm and refreshing sleep on the part of those suffering from insomnia, his visit to Nevada and waking a sleeping inmate of a cabin whom he had promised to guard and watch over to the full extent of his ability, thus saving him from a destructive snowslide, and his materialization at one of Mott's circles in Missouri, show conclusively that at times he possesses extraordinary power. His work is a prophecy of what will be accomplished in the coming time when mediums like Mrs. Bishop have become so numerous that the good work they do will be multiplied a hundred fold.

Immortality.

F. W. Robertson, an eminent clergyman in England, a man of broad views and spiritual culture, asks what the proof of immortality is, and says:

Not the analysis of nature,—the resurrection of nature from a winter grave, or the emancipation of a butterfly. Not even the testimony of the fact of the risen dead, for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind? No; the life of the spirit is the evidence. Heaven begun is the living proof that makes the heaven to come credible. It is the eagle eye of faith that penetrates the grave, and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already.

These are good words, so far as they go. That intuition which he calls faith, that sense of the immortal life in us which the quaint old poet called "bright shootes of everlastingness," is a precious part of our spiritual heritage, too little prized by Spiritualists, too much slighted by creedal theologians. But is it not a fact in the cosmic plan that interior truths have their outward confirmations, so that the soul's testimony is verified through the senses? A sense of beauty and grandeur in the soul is met by dewy mead and granite mountain. Put man away from this beauty and grandeur of nature and he pines for the outer glory that helps to kindle the glory within him to new life.

Shall no sign or word come from beyond the veil to quicken and confirm our faith in immortality? What is more natural than "to add to our faith knowledge?" What more unnatural and absurd than to say that knowledge weakens faith? What can better stir a dead soul to "feel the resurrection in him" than the touch of a vanished hand? The "fact of the risen dead" is not intellectual proof merely. It satisfies heart-hunger, quickens the tenderest emotions, and meets the deeper needs of the spirit while it also meets and conquers the criticism of the intellect.

Could this thoughtful preacher get some proof positive of the presence of a sainted mother his whole being would be vitalized and enriched and uplifted as it may never yet have been.

We have no wish to lessen or dim this "life of the spirit," or to underrate the inward witness,—the soul's voice telling of immortality, but souls "over there" must make themselves known to souls here.

We must know something of that higher life to make our life here healthful and hopeful. We know man here through the soul and the senses, and each source of this mutual knowledge is helpful to the other. This human companionship is only possible in this two-fold way and we should be poor and dwarfed without it. The soul craves companionship from beyond the shining shores and soul and senses must do their work together that we may have it. Thus may we know, and know that we know. So it has been from ages before the transfiguration scene in the Testament; so it is at the spiritual séance; so it will be in greater measure with coming generations. Faith will gain as knowledge grows, for knowledge will clear the upward path which faith illuminates.

A Preachers' Boycott.

In New Hampshire, Governor Currier's Thanksgiving proclamation is to be boycotted by the ministers throughout the State, because it makes no reference to the Supreme Being. His proclamation last year was also boycotted, because it was not sufficiently religious in tone, and made no reference to the churches. The majority of the ministers have decided to read President Cleveland's proclamation on Thanksgiving Day instead of the Governor's.

It does not speak well for the efficiency of New Hampshire clergymen that in one of the thirteen original States, settled almost exclusively by English and Scotch, the free and independent voters should elect a governor who is unsonant in his theology. These preachers had the training from early childhood of three quarters of the voters in the State, and of their fathers before them. Why then has New Hampshire a governor who declines to make reference to a Supreme Being in his Thanksgiving proclamation and whose previous proclamation lacked that deep religious tone demanded by the pulpit? This is a serious question, worthy the candid and prayerful attention of these preachers.

New Hampshire has a population of about one half that of Chicago, and has always had better religious advantages from an orthodox standpoint, yet Mayor Harrison would scorn to issue a Godless Thanksgiving proclamation; though he knows a majority of his supporters are gamblers, saloonkeepers and booze seekers, still he knows they have not sunk so low as not to demand good orthodox reasoning in their proclamations. Governor Oglesby is not noted in private life for his piety, though at times he has been known to be under influence and to use the name of the Supreme Being with much robustness and spontaneity, but he does the nice thing for Illinois when it comes to anything in the proclamation line.

It is quite evident that the A. B. C. F. M. should let foreign heathen rest for a while and turn its missionaries loose in New Hampshire, taking good care to fence the State against the Andover folks.

If you like the JOURNAL as well as you say you do, send in some new subscribers, even one will show your good intentions.

Ananias Talmage, D. D.

It is not held in bad form for one pulpiteer to seriously question the quality of the decorations, fireworks, or varnish, as the case may be, with which a brother in the trade seeks to increase the sale of his wares. Like all other vocations, that of the pulpit is not free from Peter Funks who attempt to palm off stale theology with the help of brass, and downright falsehood; and once in awhile some highflyer like Talmage overdoes the business and gets caught.

Lately this prince of Christian mountebanks had the monumental assurance to inflict upon his Sunday audience a statement, beside which the tale of a frequenter of the average materialization séance is tame and insipid—though infinitely more probable. Here is Talmage's Roman candle:

I give you a fact that is proved by scores of witnesses. This last August of 1886 a man got provoked at the continued drouth and the ruin of his crops, and in the presence of his neighbors cursed God saying that he would cut his heart out if He would come, calling Him a liar and coward, and flashing a knife. And while he was speaking his lower jaw dropped, smoke issued from mouth and nostrils, and the heat of his body was so intense it drove back those who would come near. Scores of people visited the scene and saw the blasphemer in the awful process of expiring.

The religious editor of the New York *Sun*, saw in this story a great moral weapon wherewith to scare his political enemies into decorous speech. But he felt the need of having Talmage fortify his statement with corroborative evidence before allowing the *Sun* to use it in cleansing politics, and sent its most pious and persuasive representative to the preacher with a request for the name of the blasphemous victim, and that of the place where this unique conflagration occurred. Here is how the minister of God hedged:

"I appreciate the desire for further details in this matter," said Talmage, "but I purposely avoided locating the event, and the reasons that actuated me then impel me now to keep the affair from the public. Such an event is a terrible thing for the family and friends of the man who was punished, and it was out of consideration for them that I omitted to state where the scheme was laid. That it is strictly true, however, I have conclusive evidence. I forget just how it is brought to my attention. I heard it reported by somebody or got my first information from a private letter, I cannot say which, but I am inclined to think it was the latter. But no matter. I asked a trusted friend of mine to investigate for me, and he did so. Some correspondence ensued which he turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself."

It is said the *Sun* man departed silenced, but not convinced. Talmage's story and his hedging came to the notice of Prof. David Swing of Chicago, once upon a time a bell wether, as it were, in the Presbyterian fold, and who was butted through the fence by lambs of the Calvin-Patton-Talmage family because his gullet was not expansive enough to swallow just as improbable stories as this one of spontaneous combustion. Since coming through the Presbyterian fence "on the fly," Prof. Swing has foraged in the beautiful fields of advanced thought, waxing stronger and stronger as the years have grown apace. He hates a Presbyterian lie even worse than when ejected from the old Calvinistic corral, but he loves the liar, like the good Christian that he is; hence he lovingly chastises Talmage in the *Evening Journal* of this city. Throughout the length and breadth of a column in that eminently respectable family paper, Prof. Swing paints over Talmage's picture with such a fine Italian hand that all its absurdity, depravity and duplicity are brought to view; and yet his work is done with such rare artistic skill that it should not shock the most sensitive reader.

Pennsylvania Presbyterians Solid on Hell.

No mercy for the wicked, no chance for the ignorant, is the evangelical verdict of the State Presbyterian Synod in Pittsburgh. The pious men in the Key Stone State are for making God a merciless tyrant and a great hypocrite. The devil may be the first, but not the last, for his satanic majesty does not pretend to be good and loving as these saintly preachers tell us God is,—the same deity who, they tell us, sends the ignorant to eternal torment and hopeless despair. Here is the telegram to the Chicago *Tribune* giving the result of a warm discussion.

This was an exciting day in the State Presbyterian Synod. The overtone introduced yesterday by Dr. Pierson, of Philadelphia, condemning the heterodox teachings of Andover theologians, aimed particularly at the new doctrine of probation after death, was championed by many of the great lights of the church, among them Dr. Cunningham and Dr. Hays, of Philadelphia. Dr. Freeman, of Huntington, Dr. Gibson, Dr. Meachling and others. Their speeches were very bitter against the new departure from the ancient faith. Dr. Collett of Philadelphia defended the Andover professors, saying they were not open to the strictures which had been made upon this. In a slightly modified form the overtone was then voted upon amid almost breathless silence and adopted by nearly half a dozen denominations. The result was received with boisterous demonstrations of approval. "Aye," said Dr. Meachling, "let the probation after death heresy go far as the Presbyterian Church is concerned." It is said the Andover theologians will prepare a remonstrance against the action of the synod.

The question is not settled. It is to be "Bubble, bubble, toll and trouble" among them until the light conquers the darkness. What a relief to turn from this bid-time cruel bigotry to Spiritualism!

Christmas Number—Thirty Thousand Extra.

In accordance with our custom for the past nine years, an extra edition of the JOURNAL will be published Christmas week. This year we shall publish not less than THIRTY THOUSAND EXTRA COPIES, and the number will quite likely reach FORTY THOUSAND.

Newsdealers should at once make their requisitions for extra supplies.

Subscribers will do well to make up a list of friends to whom they wish copies sent. Send in your list together with a remittance at the rate of five cents a copy, and the papers will be mailed from JOURNAL office.

Contributors to the columns of that issue should mail their MSS. not later than December 10th and as much earlier as possible.

GENERAL ITEMS.

Now is the time to renew your subscription.

A correspondent writes that Mrs. Maud E. Lord is doing a good work in Kansas City.

Mr. Charles Dawbarn, of New York, will lecture for the Spiritualists of Worcester, Mass., Nov. 28th.

Mrs. S. L. Meernicken is located at No. 41 N. Ashland avenue, where she will be glad to receive calls for sances.

Thomas Harding this week concludes his series of articles on "The Spiritualism Before Modern Spiritualism." They have been interesting and instructive. Mr. Harding is doing a good work in behalf of our cause.

"Last year in the city of Boston," says *The Pilot*, "there were by official report over eleven thousand births. Of this number over seven thousand were Catholic, as shown by the ecclesiastical register of baptisms. A steady annual growth of seven to eleven, independent of the gain by immigration, will, in the course of one generation, make Boston the most distinctly Celtic city in the world."

The popular impression that Buddhism is the religion of a majority of the human race, is refuted by Sir Monier Williams, Boden professor of Sanskrit at Oxford. He says that Buddhism has rapidly died out, and he places Christianity at the head of the religions of the world. Next come Hindooism, Confucianism, Mohammedanism, Buddhism, Taoism, Judaism, and Zoroastrianism.

In Washington, the JOURNAL can always be found on sale at the book and periodical store of S. M. Baldwin & Co., on 4½ Street, No. 207, near Pennsylvania Avenue. The senior member of the concern is an old friend, Samuel M. Baldwin, who has for years been laboring zealously for lasting peace among all nations; he is an earnest Spiritualist and will be glad to see any of the JOURNAL's friends.

Mr. Daniel H. Hale passed to spirit-life from Los Angeles, California, last week. Mr. Hale was a well-known capitalist of Chicago; he had been noted for a score of years as an ardent, trusting Spiritualist. We have known but few who seemed to derive such perfect satisfaction from their faith as did Mr. Hale. Though not always agreeing with the JOURNAL, yet he gave it his moral support and continued an appreciative reader up to the day of his departure. He leaves a wife and son, who will have the sympathy of a host of friends, and who are supported and comforted by their knowledge of Spiritualism.

A remarkable story comes from the Brooklyn, N. Y., *Citizen*. "It appears that Bertie White, aged two years, and eleven months, died Tuesday, September second. During his illness, a canary was brought into the sick chamber, and in the long hours of restlessness the little fellow was amused and to a degree quieted, by the pretty songster's chirrupings. The day of the boy's death the canary was found lifeless in its cage. The bird was put on the child's breast, and the two, with a bunch of smilax which was also placed in the coffin, were buried together the Sunday following in Greenwood Cemetery. Yesterday the grave was opened to transfer the body to the family vault. All the child's body, with the exception of the hand that clasped the dead canary, was in an advanced stage of decomposition. Both hand and bird were as perfect as life, and of the smilax not a leaf had turned color; in fact, it had grown since the interment at least two inches, and had unfolded itself from the matted condition it was in when placed in the casket. The gravedigger stated that he had never seen a similar instance since his connection with the cemetery."

The JOURNAL's readers are to be congratulated, in that they are once more getting contributions from that sterling writer, Hudson Tuttle, whose long silence has been from no cessation of interest in the cause of rational Spiritualism. In another column he has a pungent article, "Salary and Salvation." The last paragraph we especially commend to teachers in our own ranks, and wish them to feel that it applies not only to the "other fellow," but may be taken home by each one of us. Let us ask ourselves, individually, am I doing my whole duty to my fellow man? Is my life all that a consistent Spiritualist should be? While discussing the mote in my evangelical, materialist or liberal religious brother's eye, am I quite sure there is no beam in my own? Am I doing right solely because it is right so to do? Am I as a Spiritualist doing all I can to make Spiritualism the power for good that it can and should be made? Is the ethics of Spiritualism my ethics?

Two years ago Miss Maggie Beading, aged seventeen years, living with her parents in the suburbs of Pittsburgh, Pa., fell down a flight of stairs and injured her spine so severely as to permanently destroy the use of her limbs. Her head was not bruised or hurt in any way. In a few hours after the accident she fell into a cataleptic state, in which she has remained ever since, with but two lucid intervals, each lasting less than a minute. One of the most wonderful features of her strange case is that she now weighs about one hundred and twenty-five pounds, only five pounds less than when she was hurt two years ago. In all that time she has tasted nothing but milk toast and chicken broth, never over four ounces a day, and has even gone for three days at a time without a morsel of food. She sings almost all the time, many of the airs being new and very beautiful. In one of her lucid intervals she said she was surrounded by angels. The case is a great puzzle to the doctors.

The Kitchen Garden Association will publish a monthly, called *The Journal of Industrial Education*, at one dollar per year. Address box 472, Chicago, Ill. The Kitchen Garden Schools have for their special fields the education of women and girls in the various departments of household work. The ultimate result aspired to in this is improvement of the homes of the poor and a corresponding elevation in moral character among men and women. The work already accomplished in this city in this direction is regarded by those best informed in the matter, as very promising, and has convinced them that the kitchen-garden system of elementary training is practicable, rapid in its benefits and full of possibilities.

Ex-President Chester A. Arthur passed to spirit life on morning of the 19th inst., as all the world knows are this. The press of the country has almost universally paid kind and respectful tribute to his memory. Partisan feelings have given way to those of justice, and political enemies have vied with friends in paying their respects to one whose many qualities and great abilities grow stronger and brighter the closer they are studied. The son of an Irishman and born in Vermont his heredity and environment gave him courage, energy, great love of justice, and sympathy with the oppressed. Elected Vice-President with the lamented Garfield as his Chief; he was unexpectedly placed at the head of the Nation by the act of the assassin Guiteau. Under most embarrassing circumstances he made an excellent President; and while desiring the nomination as his own successor he refused to use the vast patronage at his command to effect his end and thus failed to secure it.

The volume of Poems by D. Ambrose Davis has been reduced from 75 to 50 cents a volume. Here is an opportunity to get a collection of fine poems from the pen of a writer well known in the ranks of Spiritualism. For sale at this office.

The Temptations of Power.

Abstract of a Sermon by R. Heber Newton, D. D., Delivered on last Sunday at Anthon Memorial Church, New York City.

[Special to the Religio-Philosophical Journal.]

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. iv. 1.

When the crisis of his development had been reached, and the lowly Nazarene carpenter felt himself called to the greatest mission within the dream of a son of Israel, and when he felt within himself the power for this work, then he experienced temptation. The consciousness of power always leads men into temptation. Power suggests to the strong man that he is superior to the ordinary restraints of life. He whispers to himself, Why should I be cabled, cribbed, confined within the common conventionalities and codes? They are well enough for the mass of men, but it is not to be expected that I should be enslaved to them.

When Josephine reasoned with Napoleon about his intrigues, he told her that he must not be bound down to the laws that society ordained for common people. Our strong men of affairs excuse themselves in actions which they would be quick enough to condemn in others by the feeling that when stealing, because colossal it grows respectable. Even spiritual power brings this illusion. The nastiest community which our land has seen was a society of Perfectionists! Power tempts a man to turn a trust into a property. Power is ordinarily thought of as a purely personal possession. A seagress says, "What do you think of my voice?" A man of business says, "My power and the might of my hand hath gotten me this wealth." But what sort of power is thus purely a personal creation? The successful man's happiest stroke was in being born of the parents who dowered him with the vigor of body and mind which gives him his power to make money. Society at large has been his silent partner. Hosts of humble "hands" have toiled in carrying out your ideas, without whom how would your wealth have been produced?

On a wild prairie, away from the railroad, with no busy city near you, how would all your power have yielded you your fortune. A city has grown out of a town, and your real estate has multiplied in value while you slept as well as while you worked. There is an "unearned increment" in all wealth which gives society a right in every fortune. Nature has not been singling you out as her petted favorite, but as a worthy instrument for pushing forward the wealth of her family at large. Her seeming favoritism has a most impartial aim. She evolves the capitalist as she evolves the stomach—as an organ needed to subserve indispensable functions for the whole body. She localizes the function of wealth-producing, just as she localizes the function of child-producing—for the good of the entire organism. All our social disorders grow out of the neglect of these functions of power.

If health has been true to its trust the stock of the race would have been better, and we should have had less disease. If spiritual illumination had been true to its trust, superstition would not curse the people and religion would now be rational. If rulers had been true to their trust the conditions of life would not be as hard as now they are for the mass of men. If wealth had been true to its trust labor would not now be as discontented as it is. Power's privilege is a sacred trust for society in whose dutiful discharge lies the hope of man. Would that the beautiful song which pious Jews chanted in memory of the days of merrie Israel, might again be sung by the plain people concerning the fountains of beneficence opened by our aristocracy of wealth: "Spring up, O well: Sing ye unto it: The princes digged the well. The nobles of the people digged it."

General News.

A swindler named Todd, claiming to be a farmer in Tallapoosa county, Alabama, evaded the sheriff until patience ceased to be a virtue. The fellow was run down by four bloodhounds, and is now in solitary confinement in the jail at Dadeville. The French and Everole factions in Perry county, Kentucky, had a battle at Hazard, where one man was killed, when it was agreed that all differences be left to arbitration. John S. Phelps, ex-governor of Missouri, died last Saturday at St. Louis. General Kanibars and all the Russian consuls in Bulgaria and Eastern

Roumelia have withdrawn, leaving Russian subjects to the protection of French officials. —J. W. Henning, an old and wealthy business man of Louisville, died last Saturday from paralysis.—The Thanksgiving proclamation of the governor of New Hampshire, making no reference to the Supreme Being, is to be boycotted by most ministers throughout the State, who will read from their pulpits the proclamation by President Cleveland.—The 2nd regiment has been relieved from duty at the Chicago stock-yards.—A strike is threatened by twelve thousand men employed in the coke ovens of the Connellsville region in Pennsylvania.—The steam-barge *Manistique*, about which great alarm was felt, has arrived at Frankfort, Michigan, in search of her lost consort.—Dr. Schmidt, cashier of the fund raised for the defense of the Chicago anarchists, reports receipts of \$15,472 and disbursements of \$11,400. Justus Schwab, of New York, raised \$1,885. Leonard Swett has been paid \$500 as a retainer.—It is probable that work of slaughtering the cattle quarantined at the Chicago distilleries will commence this week, the appraisers having passed upon five hundred feet.—Custom officers at Chicago have seized some paintings purchased in Paris by John T. Lester on the charge that they had been invented by the seller at half their value.

The trial of Milwaukee's Socialistic rioters who distinguished themselves last May commenced last Wednesday.—The London Socialists paraded last Sunday. The various bodies were headed by bands of music, and banners were carried bearing incendiary inscriptions. The people at the windows of the Government offices were hooked at.—Charles Francis Adams, Sr., who was a son of President John Quincy Adams and grandson of Pres. John Adams, died at his home in Boston, Mass., last Sunday.—The number of serviceable vessels in the navy has been reduced to two. A first-rate, ten second-rate, twenty-third-rate, and seven fourth-rate vessels—the two latter class including two torpedo rams.

Mrs. Isa Wilson-Porter, desires to make engagements in the South, and may be addressed at Lombard, Ill.

A. B. Arnold, remits to this office, but fails to give his Post-office address. Will credit his remittance when he gives his address.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

The two next and last volumes of Matthews' and Huttons' popular series, "Actors and Actresses of Great Britain and the United States," will be issued this month. In the first will be found Mr. Lawrence Barrett's paper on Edwin Booth, which will prove only second in interest to Mr. Booth's essay on his father, Junius Brutus Booth, which appeared in the third volume of this series. The large paper editions of these books are now on the press. They are handsome folios prepared in the interests of those fortunate beings who have the time and the money to devote to "extending" and "extra illustrating." This large paper edition is limited to one hundred signed copies of each volume.

The December St. Nicholas will be made especially attractive as the Christmas number. It will contain the first part of a new story by Frank B. Stockton, "A Fortunate Opening," which is something after the manner of the author's "The Casting Away of Mrs. Leeks and Mrs. Alephson"; and also the first part of a short serial by Mrs. Burnett.

A person who defrauds another of his money by selling a spurious article is bad enough; but when he injures health by his trickery he is a monster. Beware of the imitations of the "Garland Stoves and Ranges" and preserve your health.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co. in this issue of our paper. We can recommend this Company to do as they agree, and order entrusted to their care will receive prompt attention.—St. Louis Free Press, June 18, 1885.

Pilo's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 125 West 43rd Street, New York.

The People's Spiritual Meeting of New York City has moved to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M.

Metropolitan Church for Humanity, 251 West 23rd Street, N. Y. 7:30 P. M. Services every Sunday at 11 A. M. Officers: Rev. B. Carroll, President; Mrs. E. Russell, Vice-President; Dr. George M. Perkins, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.

Chicago Meetings.

The South Side League of Chicago meets every Sunday afternoon at 1:30 sharp, at Martin's Hall, N. W. cor. 22nd Street and Indiana Avenue.

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BY J. J. MOORE.

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WISCONSIN SPIRITUALISTS

The Wisconsin State Association of Spiritualists will hold its next quarterly meeting in Spirituality Hall, Orem, Wis., Dec. 10th, 13th and 14th, 1886. Speakers: J. L. Potter, C. W. Cook and others expected. A number of good test and physical mediums will be in attendance. Pay full fare on C. & N. W. R. R. to Orem, and on Wisconsin Central and Milwaukee & Lake Shore roads to Oshkosh, and you will be returned to Oshkosh at 10:00 A. M. Expect same rate on Chicago & Northwestern road. The stage leaves Oshkosh at 1:30 P. M., arriving at Orem at 3:30; fare, round trip, 75 cents. Board at hotel, \$1.00 per day. We hope to see a large attendance. The meeting will be called to order at 10 o'clock A. M. Friday the 10th. Please notify the Secretary if you expect to attend, that arrangements may be made for all.

PROF. WM. M. LOCKWOOD, Pres. DR. J. C. PHILLIPS, Secretary.

Orem, Wis., Nov. 15, 1886.

TRUTH WEARS NO MASK, DOWNS A NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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PRESS.

Seems disposed to discuss questions in excellent temper.—Chicago Inter-Ocean.

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Is the ablest Spiritualist paper in America. * * * Mr. Bundy has earned the respect of all lovers of the truth, by his sincerity and courage. Boston Evening Transcript.

The JOURNAL endeavors in its peculiar sphere, to exhibit Spiritualism in forms by which a scientific person can grasp and comprehend it; and the subjects are presented with a force, clearness and carelessness which will commend them to thoughtful consideration.—From the Medical Tribune, New York.

Is a entirely satisfied with it.—Eugene Crowell, M. D.

I read your paper every week with great interest.—H. W. Thomas, D. D., Chicago.

I have long felt to thank the JOURNAL for its careful weighing of facts bearing upon the philosophy of Spiritualism.—Elizabeth Love Watson.

Good FOR YOU! Never man in your ranks did half so well, as you have done in this country.—Rev. Robert Collier, New York City.

As an old subscriber to the JOURNAL I value and appreciate it, and am sure it is doing a grand work.—Lady Catherine, Duchesse de Palmier, Paris, France.

I congratulate you on the management of the paper. * * * I endorse your position as to the investigation of the phenomena.—Samuel Watson, D. D., Memphis, Tenn.

Your course has made Spiritualism respected by the secular press as it never has before, and compelled an honorable recognition.—Hudson Tuttle, Author and Lecturer.

Your paper is one of my great consolations. I feel that you are an earnest and honest seeker of truth.—Chester Sebastiani Penzi, Florence, Italy.

As an exponent of vigorous free thought and western enterprise, it stands foremost in excellence and power. Its integrity is indisputable, and his observations in spiritual phenomena, in the main, microscopically accurate.—Dr. N. B. Wolfe, Cincinnati, in Appendix to Starling Facts in Modern Spiritualism, pp. 601-3.

Comments by the thousands from papers and people of all shades of belief and no belief, of every leading religious sect and political party, have been showered upon the JOURNAL. The above are fair, average specimens.

THE RELIGIO-PHILOSOPHICAL JOURNAL, in the estimation of a large proportion of the leading authorities on Spiritualism, stands pre-eminent as a fearless, independent, judiciously fair advocate of Spiritualism. It is admired and respected not only by reflecting, critical Spiritualists, but by the large constituency just outside the spiritualistic ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher, broader grounds, and give a clearer insight to the soul's capabilities and destiny. It is disdained by some very good but very weak people; it is hated by all who aim to use Spiritualism as a cloak to serve their selfish purposes. The JOURNAL has received

more general notice, and more frequent and higher commendations from intelligent sources, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm this.

The JOURNAL is uncompromisingly committed to the Scientific Method, in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand. Firmly convinced by rigid investigation, that life continues beyond the grave and that spirit can and do return and manifest at times and under certain conditions, the JOURNAL does not fear the most searching criticism and cruel tests in sustaining its position.

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The JOURNAL is unsectarian, un-partisan, thorough, independent, never neutral, wholly free from religious claims.

The JOURNAL is ever ready to back an honest medium with all its power, and its bottom dollar; it is equally ready to drive into the bottom of the last ditch every persistently unrepenting swindler.

The JOURNAL opens its columns to all who have something to say and know how to say it well, whether the views are in accord with its own; it courts fair and keeps criticism and invites honest searching inquiry.

The JOURNAL lends its active support to every scheme adapted to the amelioration of man.

The JOURNAL is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks, charlatans and hobbyists to reach the public.

The JOURNAL has a large and well-trained corps of regular and occasional contributors and correspondents, not only in America, but in England, France, Germany, Italy, Russia, and Australia, and is therefore always in receipt of the earliest and most trustworthy information on all subjects coming within its scope.

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Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

Three Thoughts.

"Come to, Sweet Thought, come in;
Why linger at the door?
Is it some shadow of sin
That dreads the light of day?
I was but a moment there;
I chased it soon away;
Behold, my breast is clean and bare,
Come in, Sweet Thought, and stay."
The Sweet Thought said, "No;
I love not such a room,
Where uncouth lameness come and go,
And back, unbidden, come,
I rather make my cell
From ill report secure,
Where love and lovely fancies dwell
In bosoms virgin-pure."

"Oh, Pure Thought," then I said,
"Come thou, and bring with thee
Thy dainty sweetens, fancy-bred,
That flout my house and me.
No peevish pride hast thou,
Nor turnst thou from the door;
On aught the laws of life allow
In man of woman born."
"Said he, 'No place for us
In here; be it he must accept
You dwell where we are perilous
For them that walk alone,
There needs the surer road,
The fresher sprinkled floor,
Else are we not for your abode."
And turned him for my door.

Then, in my almost need,
"Oh, Holy Thought," I cried,
"Come thou, that clearest will and deed,
And in my breast abide."
"Yes, sister that will I,
And presently begin;
And ere the heart has heaved its sigh,
The guest Divine shall come in."
As in the clasp of arms, the prompt Physician stands,
As in the languished clasp,
The Warden with his hands,
He stood, and said, "My task
Is here, and here my home;
And here am I, who only ask
That I be asked to come."

"See how in budding light
The ranks of darkness run,
Erewhile and perish in the light
Streamed from risen sun;
How, beta-drop infuse
Within the faded bowl,
Some elixir's virtuous juice
It straight makes clear the whole."
So from before his face
The fainting phantoms went,
And, in a fresh and sunny place,
My soul sat down content;
For—mark and understand
My allment and my cure—
Love came and brought me in, in hand
The Sweet Thought and the Pure.

—Samuel Ferguson.

Spontaneity.

BY H. W. HAZEN.

"Tempt me no more, I will not be delayed
In hope, or balked in what I know is mine;
Yet not for me is there of worth displayed,
In use or store, that is not already thine.
Specious for the eye in dimness cast,
And prophetic vision that reveals the end,
The mighty Word withouts no insight past,
Or potent speech, the life might better be.
That which is vital, first and always new,
I sense myself, nor need to take in trust
The probability of what is best.
From 'storing urn or animated bust,'
Thus shall life's morning never know decline,
And all that is or can be shall be mine."
—Christian Register.

Christians and their Work.

By the Editor of the Religio-Philosophical Journal.

I find the following in the *Christian Leader* in a report of the address of the Rev. A. N. Miner upon the "Attractions of the Ministry." "A minister may have occasion to use science, history, many things, but one supreme thing dominates all. His master is Christ. To accept Christ he must accept the only records which give us information in regard to Christ." He gave the case of a person who proposed to accept the spirituality of Christ, though he could not accept the letter of the record. The answer was a question: "How can you know anything about that spirituality if you deny the letter which is the sole source of information in regard to that spirituality?" The answer was, "I suppose that the record referred to is the Bible of the Christian church. He further says: 'The records tell us all we can know about Christ.'"

The above appears in the light of the revelations of the present, in every department of knowledge, to be a record of dogmatism. They are the sentiments of a leader in a denomination that is claimed to be the "Bible" of the world, "far in advance of the main body." Is this position the true one? Is there no other, and can there be no other relation of spiritual things than the record referred to? The record says: "God is a spirit," "God is love"—comprehended statements. But what of man, his origin, his status in this life, and his destiny after the dissolution of the body? Did Christ reveal all that is helpful to the right conception of this question of all questions? If not, then we are left in the dark, for the records contain all we can ever know of Christ, and hence of spiritual things. In the literature of this great "advance" of the Christian church, to know Christ is to know of spirituality and spiritual things. See a sermon of Rev. G. T. Flinders, in which he says: "He is the only name given under heaven, or known among men, whereby we can be saved, and on him alone we must set our hope for the salvation of all men."

Are the records so clear and luminous that the "warfare man, though a fool, need not err there?" If this is so, how does it happen that the hundreds of Christian sects claim to find authority for all their views in the sacred (P) Scriptures, very many of these directly opposite in their assertions as to the nature, character, and destiny of man as prepared in the providence of God? Take, for instance, the view now becoming somewhat prevalent among Bible-believers, that there is no natural immortality in man, and his continued or resurrected existence after the dissolution of the body, is contingent upon the character of the person, and is wholly the gift of Christ the Redeemer. Dr. Flinders asserts that "all roads lead to Universalism." Cardinal Gibbons as confidently asserts, "All roads lead to Rome." Here are the two ends of the long line on which all the dogmatism of the past and present are hung, and all assert that the Bible (St. James, Doan, and all the revisions, contain all that is or can be known about the Spirit-world.

When I commenced this writing I intended only to make the quotation of Dr. Miner's affirmations, and make this inquiry: What has the RELIGIO-PHILOSOPHICAL JOURNAL been doing for these many years, but to make some record of revelations of spiritual things and spirituality, as a continuation and explanation of past revelation recorded in the Bible and many other sources? A. B. P.

Dr. J. K. Bailey's Work.

By the Editor of the Religio-Philosophical Journal.

Feeling a disposition to encourage those who manifest advanced thought, and have ability to do it, I have recently as a Spiritist speaker, I recommended (without being requested) Dr. J. K. Bailey of Scranton, Pa. He spoke for us on October 10th. As a deep thinker with comprehensive and fluent utterance, his rank is high.

B. K. CHANE, Secretary.

At New York, N. Y., Nov. 11th.

Charlesworth, Mass., has a family that is serving the city thoroughly. The father is connected with the public works, two sons are policemen, one son is a fireman, and one daughter is a teacher in the city, and one daughter, the youngest, hopes soon to obtain a position as teacher in a public school. What a gall there must be somewhere.

RELIGIO-PHILOSOPHICAL JOURNAL.

When Does the Soul Begin to Exist.

BY J. M. KENNEDY.

The question implies that the soul is a conscious and personal entity. I assume that it is such, and that it is inherently immortal; that is, has a personality of being as such, and that it differs from our organs, both in and out of the form, in this: They regard the soul as nature's ultimate, while my effort in these essays will be to show that it is literally the product of the inner world or heaven, having its origin both in, and directly from God, and as such first attaining its individuality in that inner or spiritual world. It shall contend that there is a profound truth in the teaching of Jesus, that "except a man be born again he cannot see the kingdom of God"; and that its literal meaning is the external natural. Mind-entities does and must come into union in the inner world with an individualizing principle of immortal life, or spirit, or soul-unity, to obtain a perpetuity of being, and that on such union there of two distinct life-entities in one organism the same must reappear, or be born again, in external nature to obtain a physical organism as a spiritual man. I shall further contend that Jesus was the first of earth's children in whom three distinct life-entities were represented, and that it was this fact which constituted him the first begotten son of the Father, and the elder of many brethren—a manifestation of God in the flesh, and the Adam of the Spirit-kingdom of heaven.

While I shall appeal to the record of his sayings and teachings to sustain these views, I purpose, first, trying to find in the revelations of nature and science a confirming evidence tested and tried by the standard of human reason, because it is only thus that we can rationally present and plausibly sustain the proposition involved which in old times was termed "transmigration"—the recognition of which as a principle in the economy of nature, is essential to what is termed the development theory of creation. To proceed to the question I will first state some generally conceded facts as premises to argue.

1. Our most able spirit lecturers constantly represent that there are the varied forms of organic, vegetable and animal life, in their inner or spiritual, as in their outward or natural world.

2. As in the clairvoyante in their various descriptions of scenes of the spirit-world, as seen by them, constantly make mention of flowers, mountains, lakes and animals as parts thereof.

3. Spirits say they do not see the physical organization of trees, animals or man in their earth life, but see the living organized spirit-life entity therein.

4. Our savans in their endorsement of the theory of future life, and in their view of a world of entities and uses, argue that the fact of man being endowed with certain mental and moral faculties which need continued use for their perfect unfoldment and his own happiness, is itself a prophecy that we will in that future life find these objects to exercise the same thereon. On the authority of these and kindred teachings I assume that flowers, plants, and animals abound in the Spirit-world, and we thus have the question—Where is the fountain nursery whence all these are supplied? In answer to this I submit two alternative which are presented for our decision: First, That the earth is the nursery, or second, that the laws for originating, perpetuating and multiplying these varied forms of organic life, are equally operative in the spiritual as in the natural world. We seem to ignore the idea of such laws of reproduction being operative there where we accept as true that all the human spirit-densities thereof had their origin in the natural world, for analogy seems to teach that if this is true of man, it is alike so of plants and animals peopling the same world, or nature is not consistent with herself; hence induction teaches that the earth is the nursery of all the forms of organic life, including man, peopling the Spirit-world, and that it is the source of all the forms of plant and animal life, that death is a gateway through which all of these varied life-entities pass from a lower to a higher life,—from a natural to a Spirit-world.

If this reasoning is sound and the premises true, then it follows that when the life-principle of a plant or animal withdraws from the earthly physical organism, it does so as an organized spirit-unity, and continues to exist as such in that inner world to which it has so withdrawn, and the question forces itself on us whether such plant and animal spirit-entities are there immortal or whether they are there subject to a second death. This interesting and intricate question I have every desire to meet frankly and do not desire to evade it. I mean to affirm distinctly that death in that inner world, so far as plants and animals are involved, is as much a necessity as in our world, if it is true that all the forces and forms before man and in his midst, are all the individualization in him, as nature's will that all the theory that man is a macrocosm involves the doctrine of innumerable reappearances of life-entities in the natural world on their mission from rudimentary vegetable to perfected animal organization, and it is this necessity which ignores the idea that any intermediate form or link in nature's chain from chaos up to man can be either inherently or by accident immortal as a living entity.

If I can show the rationale of the proposition—first, that plants and animals are pervaded by spirit life; second, that all such life-entities lose their individuality after existing for a time in the spiritual world; third, that on losing such, the disembodied life-entities reappear in the natural world (and these points I shall seek to sustain), then I shall feel free to assert the theory that there are numerous varieties of the human species, as a part of a natural, a part complex, and that only the perfected variety can be deemed an ultimate, while only an ultimate could be endowed with the necessary element of immortality, an interior divine soul—the child of God.

Jesse Shepard, on Briggs of Boston.

To the Editor of the Religio-Philosophical Journal.

Your notice of "Briggs" will do good in these parts. I have been doing "Grand Rapids" and have taken the people unaware. As a liar and thief he is unsurpassed in brazen dexterity! It is understood that he has a regular scheme of getting jewelry from his sitters, telling them that he requires jewelry which they have worn in order to develop them. He deceives when he gets the valuable, never to return. Mr. Barum kicked him out of his hotel in St. Louis, and the same has been done elsewhere. He pretends to give a part of the jewelry to Queen Victoria. There is not a medium or a well-known Spiritualist in the land who has not been vilified by this notorious tramp. His appearance ought to be a warning to any decent Spiritualist, to say nothing about his scandalous conversation. But he is not a professional thief, but his private character is such that he is invariably found out. I saw him after he had been in a place for a few days. I came here by special invitation to spend a few days before keeping my engagements in the South, but I find that the Spiritualists of Grand Rapids avoid with shame the subject of mediumship, after the exposure of Briggs.

JESSE SHEPARD.

Grand Rapids, Mich., Nov. 6th.

Real Life at Funerals.

One of the city undertakers tells of some strange experiences. One family employing him had no money to pay for the funeral of a relative, and asked him to take a piano and call the bill squared. He did so, and gave as his reason that he preferred to take a half and a half of notes that he could get his hands upon at any time to accepting a note that he might not run on. He speaks of the funeral of a woman who was a peculiarly especially as the bereaved one sat next to the casket and was expected to receive consolation from the remarks. Said the preacher: "Bereaved, we are all born and we are all to die. Will our sister dare to die to consider. Her life partner is dead before her. If she was in his place, dare she tell him when an older woman might skin up to him and get married to him." At another funeral he was asked at the brevity of the discourse, which was exactly as follows: "We are all born, we all live, and we must all die; let us pray." After the funeral he said the bereaved one had been so brief, "What more could I say?" was the reply. "The woman was a solid body and remarks about her life would not be so easily uttered by the family, I am afraid." No further explanation was required. *President of the Journal.*

A dilator of Rockland, Mass., says a brownish fish which he found embedded in a large mass of ice, the bottom of one of the water tanks of the old frigate Sabina.

Are There Mahatmas?

To the Editor of the Religio-Philosophical Journal.

There have appeared in the columns of the JOURNAL of late several articles in regard to the above question. Some of the writers claim to have sufficient evidence that there are such persons; others doubt or deny their reality.

By saying aside all question as to the existence of "Mahatmas," I do not mean to say that the representative of the brotherhood in India, it is claimed, is the chief guide and teacher of Madame Blavatsky, Col. Olcott and the leaders of the theosophic movement, and who appears in Mr. Sinnett's book, "Esoteric Buddhism," as the revealer of the esoteric doctrine as its custodians are at present willing to give to the world, it seems to me that we have sufficient historic evidence to satisfy the enquirer, that persons gifted with knowledge and power similar in kind to that claimed for him, have existed in many countries and in all historic time; and that such persons exist to-day.

If I rightly interpret the literature of occultism, it teaches that mind or soul is a creative and controlling force, that man while a tenant of the mortal coil, by observing the laws of living, involving self-denial and firmness of purpose, so develop his spiritual faculties as to enable him to explore nature, and to discover her occult laws and forces, with as great, if not even greater facility and accuracy than is possible to a dweller in the subjective world. By proper training, under the guidance of a competent teacher or initiator, it is possible for him to obtain control over the occult physical and semi-intelligent forces of nature, and thus to invoke himself with the powers of an adept.

Prominent among historic persons, who appear to have been thus endowed, are Hermes, Trismegistus, author of "Divine Pyramider" (pathfinder), Moses, Aaron and the magicians (priests) of Egypt, Elijah, Daniel, Jesus and Paul, the apostle Simon Magus, Apollonius, Iamblichus, Albertus Magnus, Gerolamo Cardano, Theophrastus Paracelsus, Cornelius Agrippa, Oswald Crolier.

Dr. Forster, in the course of a lecture delivered in this city in 1875, stated that while in New Zealand, he obtained knowledge of a native tohunga or priest, who was gifted with marvelous psychic powers. A distinguished Mexican, a friend of the writer, related to him the following: "When travelling in the mountain region of that country he was by accident so severely injured that he was obliged to halt in order that he might recover from his hurt. While thus waiting, he was visited by an aged Indian, a descendant of the Aztec race, who by a few passes of his hand restored the injured limb. This gentleman, who for years has been an interested observer of psychic phenomena, remained some time to study and test the strange powers of this 'most wonderful man.' Completely isolated as he was, and totally unacquainted with the history of the country, he and his people, he appeared to be in possession of the mysterious knowledge supposed to belong exclusively to the 'brotherhood.' He had, indeed, been initiated or instructed by an ancestor, who just before leaving the mortal body imparted to him the awful secret. He had not at that time—three years ago—found one to whom he dared to reveal it, but was fully confident that before he should leave the world, some one would appear who was worthy to receive it."

Dr. G. Archie Stockwell in the September number of *Popular Science Monthly*, in an article on Indian medicine says: "All medicine men of first rank are clairvoyants and psychologists of no mean pretensions." Their abnormal development, he says, is the result of the most severe self-discipline, even self-mortification. One was well known to him, Wa-sha-poos, or "The Rabbit," as he was called, and who frequently bound in every conceivable manner with cords and raw-hide, but the moment a blanket was thrown over him, his bonds would fall from him, but the knots always remained intact. On one occasion he was "wounded and re-wounded until he appeared an improvised mummy." He was then lifted into a medicine lodge erected for the occasion in the midst of an open prairie. As soon as he was conscious from the raw-hide and the pain of the cords, he lay all around became vocal with a multitude of noises. "Some," he says, "were high overhead; some apparently were far away, and others in the grass at our feet." These "noises" were such as would be made by blons, bears, wolves, frogs, dogs, foxes, serpents, the cat tribe, etc. The doctor suggested ventriloquism as a means of accounting for the strange medley of noises, but confessed that it is not satisfactory to him, and that he was not sure he could be found in the literature of any age or country.

We have the authority of the published writings of some of these persons possessing or manifesting abnormal powers, who are referred to in this article, and the statements of the biographers of others, for saying, that there is no "royal road to adeptship"; that it was only by the most severe and long continued self-discipline that their powers were acquired or developed; and that they became adepts by receiving the esoteric knowledge. With the single exception of the case of Saul of Tarsus, I know of no instance of a person being instantly clothed with the powers of an adept. "He who would converse familiarly with the gods must drink water out of a wooden bowl."

From what has been said, does it not appear, that Briggs was not a "Mahatma," but a "Myth of Madame Blavatsky's Karmic brain," the same as the "Mahatma" (great souls) or abnormally developed persons in every age, and among all races of men, and there are such to-day.

Washington, D. C.

New Earthquake Theory.

The Charleston calamity has awakened the scientific mind to further research in the realm of nature's facts bearing on the seismic problem. Some of the geologists have suggested new theories, scholarly written, and embellished with a profuse technical nomenclature, but they give no tangible demonstration, nothing that can be verified by analogous facts. Nevertheless it is evident that the earthquake works in the harness of natural law. Let us regard the Plutonion theory attentively. The earth once a fiery ball, the cooling process having formed a solid mass, some miles in thickness; the inner ball of molten matter not being in a state of rest, because the inertia is overcome by the friction or the superimposed shell, with its diurnal revolution of about eleven hundred miles an hour. Under this view nature presents the unique spectacle of an igneous ball within a ball—the rapid motion of the outer ball closely impinging and moving the inner one by friction. And here we fancy is the world's great laboratory for its electricity, magnetism and gases; hence the utility of the earthquake and volcano as vents to the restless forces generated. The earth being a sphere, the equatorial line would be the scene of the greatest activity, and consequently the earth-stress at that locality the most attenuated. A recession north or south, from the equator, would mark a diminution of the internal friction, and the corresponding outward pressure. This conception being the impress of truth, as we know the scene of "quite all the earthquakes and volcanoes lies within a zone of say, forty degrees north and south of the equator. Having advanced thus far apparently safe, the hypothesis of the uniform thickness of the earth's shell is antagonized, and we will take cognizance of the immensely increased thickness of the earth's crust at the poles over that at the equator, and here our position is strongly reinforced by the magnetic needle, which in harmony with nature's law, gracefully yields obedience to this superior polar force, due to the preponderating mass or matter.

Earthquakes and volcanoes are doubtless coeval with the first vegetable life, and have a functional duty in the wise economy that assures their continuance.

W. R. KIDMAN.

Helen, Ark.

Mr. Goodman, aged seventy-six, and Mrs. Ireland, aged sixty-two, of Farmington, Iowa, had to run away from their children in order to get married.

An Accident to a Spirit Light.

After our three weeks' rest, we resumed our séances for materialization (Mr. Goodfellow, medium). We had a paraffine lamp, with only a glass shade, burning to its fullest extent in the room. "Paul" was our first visitor: he quickly came from the cabinet, and shook hands with us all. He was really even more natural than he had been before. He was remarking about his head being covered, when he instantly raised his hand and threw back the drape which covered it. He walked the whole length of the room, and taking up the lamp held it in front of him, and turned towards us smiling. "Sun" then put his head through the curtains, and nodded, and waved his hand to me. He did not go so far from the medium, but talked and laughed with us as he sat on the ground, native fashion, in front of the cabinet.

We were told to extinguish the lamp for a time, for others who could not yet bear it. "Sun" said it burnt them. Barely was this done when we heard "Poppy" searching through the music on the piano behind us, apparently looking for some favorite piece. He then played a "nocturne," and several other things. Three or four of the spirits who came last time were materialized in the circle, with their lights, all the same time. "Judge Edmonds" and others spoke in the direct voice, and the spirit of a young man, who was only fifteen when he passed over, asked me to join him in a song. "I dreamed a dream," which he sang well. "Gha-a-lah" came with the spirit light, and let us feel his beautiful silk drape, the touch of which we could not forget. He always affects me most powerfully by a peculiar influence he exerts over me. The drape of his sleeve hung flowing over his hand and light, quite enough to induce a trance. "Judge Edmonds" welcomed one of our sisters whom he had frequently met at another circle some years previous. He promised to speak to us again, but was prevented by a circumstance which I will relate in a special number.

A new spirit light, which had been here once before, and who is developing his light. He was materialized, and after he had walked round the circle he whirled his light round rapidly, when it fell from his grasp, and there was a loud detonation and crash, succeeded by a total silence and darkness. I read that lights will frequently extinguish with a loud report, as in this case. We heard the spirit light fall, and it fell, without any further explanation, and the spirit voices talking, among them "Chander Sun" expressed deep regret at the unfortunate occurrence on account of the shock to the medium, as these lights, I am given to understand, are formed from the medium's brain.

Sounds of deep distress and sobbing proceeded from a corner of the room, and I found they were from a woman named Robert Newbold. "Paul" brought him to our side, and asked us to pray for him. I felt deeply moved by his distress, and gave him words of comfort and sympathy, and after a time the sobbing gradually ceased, and he came and knelt at my feet. After touching my hands gently many times, he seemed to gain confidence, and clasped one of them very tightly and shook it. Before departing he was able to show a very faint light, and we heard from one of the guides it was so much light, and he was guided by coming to us. The séance was brought to a close (as it was opened) by some beautiful words of prayer, after which, some spirit favored us with some exquisite music on the "fairly bells." No mortal finger could have touched the strings so lightly.

I wish to say that the circles held at my house are in no way connected with any society or other circle in the land, and are entirely private.—G. C. Hamilton, in *Medium and Daybreak*.

Hypnotism in Chorea and Epilepsy.

Prof. E. P. Tawing, Ph.D., in *Mind in Nature*, gives the following case of the successful treatment of incontinent insanity and epilepsy by the artificial trance:

A friend had told me of his daughter R., fifteen years of age, who for years had been afflicted with chorea and epilepsy, and a fall, together with school convulsions, were the supposed factors in the etiology of the case. The family history was good, the hygienic surroundings fair. The attacks of the disease had been frequent and at times violent to degree. Earlier seizures were accompanied with vocal and physical manifestations, but latterly the attacks were those of sudden syncope, without any aura, and no convulsions, or any other physical manifestation. While eating, or in bed, perhaps R. would instantly become unconscious and remain so many minutes. On recovery, no recollection was had of anything, and no pain or special exhaustion complained of. At our first meeting only a few queries were put and a general examination of the case was had. At the second, R. was seated directly before me. Her facial muscles were at work, and her arms and fingers as well. She was unable to look at me, and I held them a moment, and encouraged her to keep as still as possible, with her eyes fixed on mine. Realizing that I had to do with an epileptic, as well as a disordered body, I stimulated each effort at self-control with quieting and assuring words. Partial muscular repose was secured in a few moments, so that the hands were dropped in her lap when they lay motionless except a twitching of the thumbs. This and also a contraction of the muscles of the elbow, yielded to manipulation and suggestion, so that only the facial distortion remained. This was soothed by pressure and gentle passes from before backward. The eyes were next attended to. Up to this point R. was in a state of normal wakefulness. Now the trance sleep was induced, as heretofore described (*Mind in Nature*, Vol. I, page 48). When I had induced the trance, the following remarks were noticed under the control of other hands. As in all other cases, the gradual quietude of these organs will indicate deepening somnolence. So, also, the relaxation of the ligamentum nuchae and neck muscles, which is a later sign. Within a minute the patient was thoroughly hypnotized, so that a touch of the conjunctiva and cornea was not noticed. She was then allowed to sleep extended on a sofa, and when she awoke she was noticeably improved. Sitting then upright, leaning against the wall, she was told to sleep, and immediately responded. No medicines were given. After one or two more treatments her self-control was so well established, she appeared again in the street after three months' seclusion, and has since attended Sunday-school. No fits have occurred, whereas for a day or two she had been previously to these meetings.

I have no theory about the matter, but I estimate the unvarnished facts as an interesting parallel to those already referred to in French practice, and suggestive of a method of therapeutics which Prof. Carpenter, of London University, recently deceased, regarded as "one of the most potent methods of treatment which the physician has at command."

W. J. Potter on Harvard University.

W. J. Potter of *The Index* closes an excellent editorial, entitled "Harvard's Two Hundred and Fiftieth Birthday," with the following paragraph:

In view of this freedom of the college charter from any expression of a theological or ecclesiastical purpose, it is a pity that the college itself should not be equally uncompromising in this respect. And the original seal was so. It was a shield with three open books, and the simple Latin word *veritas* printed upon them. Nothing could be more appropriate and comprehensive than this. But later—it is thought probable in the time and under the influence of Isaac Fisher, though there is no vote on the college records authorizing the change—the word *veritas* was omitted, and *Christo et Ecclesie* encircled the books, was substituted. Recently, and by a vote, we believe, of the corporation, *veritas* has been restored to the seal, but unfortunately, the theological ghost of the bigoted Fisher was not removed. What sense the words *Christo et Ecclesie* have upon the college seal, with the present manifold departments of instruction in the University, and the very small space given to specifically Christian or ecclesiastical teaching, can be explained only by the most far-fetched, not to say, uncandid interpretation. The present college use of these words on its seal is a legend in more senses than one. The corporation could do no more fitting act on this two hundred and fiftieth anniversary of the college than to vote, in the interest of liberty, and of that first principle of the college, that the seal be first dedicated to restore the name to its original form, and some action recognizing the equal right of women to all the advantages of learning which the university offers, would make a good beginning of Harvard's second two hundred and fifty years.

Last year the owner of a refrigerating establishment near Long Bay, Wis., from fifty tons of fish for winter storage. This year he expects to freeze twice as many.

A Young Girl in a Trance sees Angels with Wings.

Maggie Beading, the 17-year-old daughter of James Beading, a coal-miner at Beckerville, Pa., three miles from Pittsburgh has awakened from a so-called trance which lasted for twenty-six months, with only two lucid intervals when the spell was broken. Miss Beading related her sensations and experiences as follows:

"When I first lost consciousness it was perfect darkness. I could not see, feel anything. How long this darkness lasted I cannot remember, but suddenly it lifted, and in the brightness that followed I saw the forms of two angels, who carried me up on their wings. When we came to the bank of the river they put me down and said, 'This is a lifeboat.' As soon as we stepped into the boat it commenced to move. No one was pushing or pulling it, and there were no oars or anything connected with it. The river was smooth and clear. When we reached the other side the Savior was standing on the shore. We followed him up a narrow path till we reached the gates of Heaven. I was not allowed to enter the gates, but I could see all that was inside. All the angels were in white, had beautiful long wings, and each one had a crown upon the head. The ones I knew looked just like they did on earth. I heard the most beautiful music and voices. I cannot describe the beauties of Heaven. It was so happy and bright. I can't tell you what God is like. I was told never to reveal certain things that were shown me. The Lord told me when I came back to earth to tell all the people that my visit to Heaven was the most wonderful miracle he ever performed. He told me I was to write what I had seen and publish a book so the world could know the wonders of Heaven. The book is not to be sold to make money. I am to do this in return for what the Lord did for me."

"Would you object to telling of your return to earth?" was asked of the young woman.

"No, I am forbidden to say anything about that," she answered.

"How long were you in this place you call Heaven?"

"It seemed a very short time. I couldn't tell how long."

"Do you mean to say that all the time you were in the trance you couldn't see or hear anything going on around you?"

"Yes, sir, I do. I knew nothing of things on earth. How could I when I was not here?" she asked, then added: "This is all I can tell you."

Miss Beading seems to be in good health, though somewhat emaciated, and expresses a desire to return to Heaven.—*Chicago Tribune*.

Henry Ward Beecher on Religion in England.

A New York *Tribune* reporter gives the following statement of the Brooklyn preacher's views of religion in England:

Mr. Beecher said he had never been received with so much sympathy and kindness and generous enthusiasm for three months as while he was in England. The newspapers criticized him harshly while it was thought that he would speak on politics, but when it was found that he would not he was welcomed with much consideration. He remarked that the "spirit" condition of the Established Church was steadily improving in religious vitality, and the dissenters were active and progressive in theology. More differences of views on theological questions were allowed there than in this country. Many ministers told him how greatly they had been inspired and uplifted by his sermons. Prominent men told him that in this country many were hidden in religion, while over there they were more free. At the Glasgow breakfast which he attended several Scotch professors told him that the people there were not bound by the old theology, but were steadily ameliorating it and liberty to think was more developed than in this country. Here one had freedom to think as long as he thought as others did. On the subject of ecumenicalism, a future prohibition, which the American Board was likely to favor, in England all views were held without affecting a man's orthodox standing, which was not the case here. In England the people as a whole showed a growing attachment to religious life, and the Church was reaching the masses.

Notes and Extracts on Miscellaneous Subjects.

The chewing gum yearly used by a certain family of eight persons in Minnesota costs \$150.

An artist's idea of desolation—the miners' deserted cabins in place near Pittsburgh where the old mines or oil wells have been abandoned, doors wide open, window panes broken, rooms empty.

Two blocks of turkeys met on a railroad track near Salisbury, Mo., and engaged in combat. A train came along and killed twelve which were fighting so busily that they had no time to get out of the way.

A pet dog belonging to a woman who died recently near North Sidney, N. S., was so attached to her that after her death he refused food of every kind, and, following her remains to the grave, stayed there and starved to death.

A citizen of Brantford, Canada, went shooting, got a good crop of crows, and the family cooked and ate the ill-omened birds. The result was that each person became violently ill and was saved with difficulty by the local doctors.

A three-year-old child in Harrisburg got a bottle of whiskey and drank two ounces. It then fell into a drunken stupor and its life was saved with difficulty. It came out of the stupor with every indication of having a tremendous head, and demanded water continuously.

Two young men of Ionia, Mich., were playing with a rifle in a bar-room. One put a lemon on his head and the other aimed at it. He pulled the trigger and the lemon exploded, the gun was discharged, the bullet killed the lemon and the young man was nearly killed. The young man was nearly killed, and the other was killed by the unexpected explosion of the gun.

The largest wooden structure in the world is said to be the government buildings in the capital of New Zealand. The block is four stories high, and occupies an area of nearly two acres. The city itself is mostly wooden on account of the earthquake of the region, and is called "The city of packing cases" and "The city of match boxes."

It is related that up in Clinton County some years ago a wagon was about starting to the voting place containing a father and his five sons, each of whom was about to exercise the free man's right and deposit his ballot. As they drove off the mother came to the door, and pointing to the five boys said proudly: "Look at that and then say that a woman doesn't vote!" When the wagon got to the polls the father hopped off and put in a straight Democratic ticket, and the five boys hopped off and each put in a straight Republican ticket.

The best examples of the eagle or horn, the phenomenon in which the tide moves all at once, are said to be furnished by the mouths of the rivers Amazon, Hooghly and the Yangtze. In the case of the last mentioned river, in China, the waves plunge on like an advancing cataract, four or five miles in breadth and thirty feet high, and thus passes up the stream to a distance of eighty miles at the rate of twenty-five miles an hour. The change from ebb to flood tide is almost instantaneous. In the Amazon the whole tide passes up the stream in five or six waves, following each other in rapid succession, and each twelve to fifteen feet high.

Nashville, Tenn., is feeling rather proud just now of a madstone on exhibition at a drug store there. The stone is about two inches long, three-quarters of an inch wide and a quarter thick. It is dark in color, smooth and glossy in appearance. It was brought to America from England and is said to have a fine record. It has, it is said, been used with good effect many times, and its efficacy is shown in the fact that where several persons were bitten by mad dogs, those to whom the stone was applied had no trouble, while those to whom it was not applied took hydrophobia and died.

The "Theosophical" Mahatmas.

(Continued from First Page.)

concerning the genuine and the supposititious Himalayan mahatmas:

"That there are hermits living in the Himalaya forests, that some of them are extremely learned, and that others are able to perform extraordinary acts of asceticism, is well known. But equally well known are the books which they study, and the acts of Yoga which they perform, and there is really no kind of mystery about them. They themselves would be the last to claim any mysterious knowledge beyond that the Shastras supply. Nor are such Mahatmas to be found in the Himalayan recesses only. India is full of men who seek retirement, dwell in a small cell or cave, sleep on the skin of a tiger or stag, abstain from flesh, fish and wine, never touch salt and live entirely on fruits and roots." ("Biographical Essays," New York, 1884, p. 172.) With Max Mueller, I do not deny the existence of Himalayan mahatmas, so-called, but I do deny the existence of the "Theosophical" mahatmas, who I am "satisfied" are "the product of the Kalmuck mind of Madame Blavatsky."

Regarding the second assertion fathered upon me by Mr. Judge, it is, if possible, more misleading than the first. I have never said that I was satisfied that Madame B. "has had for nine years a vast conspiracy ramifying over the one million square miles of India." Neither has any one of the other disbelievers in the genuineness of the Blavatsky mahatmas ever believed or had occasion to believe any such absurdity. Such misrepresentation as this is characteristic of the methods employed by the Theosophists to advance their cause and discredit their opponents. No one has ever claimed that any "vast conspiracy" existed or that the whole of India, or even any considerable portion of it, was involved in the action of Madame Blavatsky and her few confederates in the production of the Mahatma phenomena. No vast conspiracy was required. All that has been claimed is, that most of the phenomena were produced by the Madame herself, Damodar, and the two Coumbes. Besides these, her Indian attendant, and, as required, one or two other Hindu male confederates, have been all that was needed to accomplish all that has been done. There are only a few recorded instances of supposed mahatmas having been seen in localities in India at which none of the four first mentioned above was present, and when such were seen it was no doubt one of the additional accomplices of the Madame. During the whole nine years, a few appearances of mahatmas at intervals in scattered localities are recorded. Perhaps one man may have personated the Brothers in each of these few cases, exclusive of M. Coumbé at the Headquarters. It was very easy for Madame B. to despatch her accomplice to the part of India at which the appearance was to be made, and have the appearance made to the proper party then in that neighborhood, the personator, after the job was over, returning to his usual abode. After an interval, he could send him to another locality to appear again to another credulous party known by her to be in that neighborhood, and so on. One person, or at most two or three, could easily have impersonated all the mahatmas alleged to have been seen by the Theosophists. Madame Coumbé in her *exposé* gives the name of the Hindu confederate who on one occasion traveled to North India to personate a mahatma, full accounts of the alleged appearance of the mahatmas on this occasion being published by the Theosophists. It is probable that the same fellow was employed for a similar purpose on other occasions. Two or three Hindu confederates employed at intervals and their traveling expenses to and from the places of appearance were all that Madame Blavatsky needed to produce the very few alleged apparitions of the mahatmas. Very easy and very simple, like all of the Madame's tricks. Mr. Judge's talk about "this immense conspiracy requiring such wonderful co-operation and expenditure of money," is nonsense, gotten up to mislead the public, and blind them to the true status of the case. His remark about "a vast conspiracy ramifying over the one million square miles of India" is irrelevant, untrue. The "conspiracy" was confined to about half a dozen residents at the Headquarters; and when any phenomena were desired away from the Headquarters, the Madame or some of her few accomplices, or in some cases both, journeyed to the locality chosen as the theatre of the exploit, and there performed the deed or deeds. The "million square miles" in reality only included the boundary of the Headquarters. No conspirators seem to have been required outside of those there assembled.

Bearing this in mind, it is at once perceived that Mr. Judge's third assertion, that I am satisfied that Mr. Brown saw one of the numerous and widely spread conspirators in North India, is equally as misleading as the other two; since I have no belief in, and I am positive that there were no, "numerous and widely spread conspirators." Mr. Judge has, it is seen, misrepresented my positions all through, and the ridicule of the men of straw set up by himself and fathered upon me, is very unjust. Mr. Judge is as far from the truth in this instance as in a former one, in which he publicly attributed to my pen a pseudonymous article in the JOURNAL in ridicule of Theosophy, an article which it was an impossibility for me to have ever written, it being couched in a style foreign to my mental constitution, impossible for me to successfully embody in words; an article the author of which is unknown to me to this day.

Mr. Judge advises inquirers to try to discover what a mahatma's state is, and then endeavor to reach that state themselves; "for a very little of this practice," he tells us, "is productive of much benefit." Mr. Judge has been an active Theosophist for a number of years, and it is presumed that in so counselling inquirers he is speaking from experience. If a very little practice towards becoming a mahatma produces much benefit, the long-extended practice of such a leading light in Theosophy as Mr. Judge, should by this time have largely mahatmized him; and by this time he should be possessed of a considerable portion of that which constitutes a mahatma. On the other hand, the articles published by him evidence him to be very far removed from the mahatma state as authoritatively described by Mr. Sinnett. The mahatma is supposed to possess boundless knowledge, omniscient wisdom, undimmed, all-comprehensive clairvoyance. Yet Mr. Judge, the mahatmized chief of quest-pursu, who has been reading my writings for, I think, about ten years, has so little knowledge, penetration, and critical judgment, as to think that I was the author of an article, written in a style widely different from what I had ever published, as much like my writing as chalk is like cheese; and also so misunderstands my plain words and is so ignorant of my opinions as to think that I believe all the mahatmas of India to be the products of a woman's mind, and that she is the centre of an "immense conspiracy" ram-

ifying over all India, entailing on her an enormous expense! Verily, I am afraid the many years of Mr. Judge's faithful service for Theosophy have approached him not a whit nearer the mahatma state than when he first began. In verity, I am ineverent and skeptical enough to think that Mr. Judge's fine words about seeking to attain mahatmahood, and the great benefit in that direction which a little effort secures, are merely a bait to catch gudgeons, an inducement offered to the curious and the ambitious to swell the numbers of his mystery-enshrouded society. Presidio of San Francisco, Cal.

THE HEATHEN.

The Missionaries Who Labor in Their Behalf.

To the Editor of the Religio-Philosophical Journal:

One of our orthodox denominations recently discussed this question: "If heathens die without having heard of Jesus Christ, have they any show for heaven?" The question would naturally grow out of the doctrine of a vicarious atonement. According to the orthodox plan those who have heard of Jesus Christ have no show for heaven, unless they have been born from nature to grace, and experienced a change of heart, which leaves a very small part of the human family who will be saved.

We can rejoice in one thing, and that is—our orthodox friends still continue to distribute the Bible among the destitute, and endorse it as the inspired and infallible word of God. When the people read the record they do not always agree with our orthodox friends, for they hold more to Paul's sayings than to the teachings of Jesus Christ, their Savior. It is plain that Jesus taught the broadest charity, with universal fraternal love for all mankind. No where in the record does it show that Jesus taught any of the theological dogmas of the churches. The lessons he taught were few and simple, and of a practical character. They were based upon duty and right action towards our fellow man, who, if one asked for bread, he was not to be given a stone.

I don't advance my individual opinion, as to what would have been the effect, if Christians had continued in the practice of holding property in common. If I was to assert that it was impracticable, it would be as much as to say that Jesus did not understand his business, and in consequence the Bible teaches a fallacy. I have heard many sermons, but not one devoted to the Christ principle of holding property in common—only a passing allusion—it was impracticable.

Christians have no authority for the abrogation of the rule. Why, then, was it abandoned? We may consider a few of the causes further along. There is no mistake in one fact. Jesus Christ was a communist. On every occasion he expressed it as his leading idea, the very essence and gist on which he based his whole plan of the final brotherhood of man. The golden rule he uttered was evolved out of this very plan of Christians holding property in common. It is on this principle our Shaker friends enjoy the property of peaceable, honest, thriving citizens. In order to enforce the principle of holding property in common, Jesus spared not the rich. He declared it would be as easy for a camel to pass through the eye of a needle, as for a rich man to enter the kingdom of heaven. Jesus said that individual riches created caste, pride and ease, which led to all the pomp, vainglory and oppression, defeating the ends of charity, and the brotherhood of man. When the rich young man came to him inquiring what he must do to inherit eternal life, he was answered, "Sell all thou hast and give to the poor." In the metaphor of Dives and Lazarus he showed up the final destiny between the rich and poor in this life. In general terms Jesus uses the following language: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

There was no misunderstanding with the disciples and the first Christians about the teachings of Jesus on this point. When he sent the twelve disciples and afterwards the seventy to preach his gospel, he said, "Go without purse and scrip, or the second sort of clothes." The disciples had witnessed his power in the spiritual phenomena he had wrought, therefore they had faith in his promises that he would provide for them.

When the disciples and first Christians convened on the day of Pentecost to organize the first church, they were harmonious, and rendered happy by the general outpouring of the spirit. Two rules for their government were adopted: baptism and the holding of property in common. Baptism has been adhered to by rich and poor, for it requires no sacrifice. In order to emphasize the important rule of holding property in common, ten of the members, for withholding a part of the proceeds of the sale of their property, were struck dead by an invisible force. The reader will do well to refresh his mind by reading the 4th and 5th chapters of Acts.

Jesus commissioned his missionaries to preach that doctrine, and declared he would be with them to the end. All the signs and wonders he had wrought, were conferred upon his disciples, near and remote, so long as they were faithful. He further promised them that they should perform all the works he did—and greater works—which prove that what he accomplished was not a miracle, the result of the suspension of natural law, but was caused by law under the influence of spirit force, as on the day of Pentecost. What was then done, we are informed by Eusebius, was practiced up to the third century; that Christians had greatly spread throughout the Roman empire which had grown corrupt and began to crumble. Christian numbers had become a power. The various political factions and politicians of the empire sought the influence and support of the Christians.

That vile murderer, Emperor Constantine, became a convert to Christianity, and assumed the control by converting the Christiana council, when a majority of drunken bishops undertook to formulate creeds, and to pass upon the canons of Scripture. The Church became secularized and grew corrupt. The spirit departed, and left it a cold, lifeless form. The holding of property in common was abandoned and the spiritual signs and wonders which accompanied the first Christians ceased.

Behold Christianity to-day—a failure! Having spent vast treasures, backed by potentates and powers, upheld by the sword, and all manner of device and trickery, it is on the downward grade. It has become the pillar of support in the hands of secular powers. The churches have grown rich, proud and haughty, in their efforts to dazzle and captivate the fashionable and influential. Gorgeous church edifices have been erected, decorated with velvet-cushioned pews and deep-toned organs, while only pines of glass separate them on the inside from the thousands on the outside shivering with cold and starving with hunger. Those costly temples of worship are reared from a false charity and ded-

icated to God in order to flatter the humble Nazarene—their Savior.

If they send out missionaries to convert the heathen, they provide in abundance purse and scrip and several trunks of clothing, and they travel on first-class steamers and have a general good time at sight seeing, and if they land in China they find that Confucius had been there a long time before, preaching the golden rule. The followers of Confucius say to the missionary: "You come here to secure Chinamen a home in heaven, but possess no homes to give, and refuse to let us buy homes in Christian America." The missionary becomes disgusted with Chinamen, and takes up his baggage for the East Indies. On landing, he discovers that Buddha long ago preached the golden rule, and is told: "Christian England robbed us of our country. We have been made vassals, and taxed heavily to supply British coffers. Buddha taught us to do unto others as we would have others do unto us." The missionary, whether he believes the poor heathen has any show for heaven or not, concludes that he had better return and report. So he returns a wiser, if not a better man.

JOHN EDWARDS.

Washington, D. C.

Liberty Enlightening the World.

Abstract of Discourse Through Mr. J. J. Morse at Conservatory Hall, Brooklyn, N. Y., on Sunday, Nov. 14th.

(Reported for the Religio-Philosophical Journal.)

Among the historic monuments of the world, are the fabled Memnon upon the soil watered by the solemn Nile, the stately pile upon the Tiber's banks, the arch of marble by the silvery Seine, and the venerable pile by the side of old Father Thames. To these may now be added the great conception recently erected at the very threshold of free America, towering aloft sublime from out the sapphire waves that sport and play around its base.

A thousand slaves, under the cruel lash of harsh taskmasters, with long continued and exhausting toil, raised the Egyptian monument of pride and vanity, itself marking naught of true nobility. The wealth and art expended on the costly shrines of Petrine and Pauline Christianity but serve to mark the emblems of prelate pomp and ecclesiastic authority, symbolizing fear, ignorance, and in the main, subjection. The Arc de Triomphe but serves to perpetuate the memories of battles, blood, imperial pride and lust for glory, in whose name much wrong and horror has come to human life. The whims of potentates, the ambitions of warriors, the assumptions of priests have all had their celebrations in the monuments of the past. To-day there arises before the world an emblem to celebrate the triumph of Liberty in a land of freedom.

A brief hundred years ago, and the rush of battle, and the struggle to be free from kingly despotism, lit the fires of Lexington and Concord, calling out the bravest sons to strive for liberty. Friendly aid, in men, means and skill, from France, aided the struggle, and liberty was won. The rights of man and the Declaration of Independence became realities. A few years later he who had helped therein by pen, and services, was with the allies of the former struggle aiding them in their efforts to be free from centuries of kingly and priestly misrule. Torn by the conflict of revolution, its horrors the outcome of wrongs so heartless and cruel, that the evils America's people complained of were small and light, the end was gained, and for a time the beauty of Republicanism asserted itself. Then craft and fraud extinguished the beacon, and imperialism again asserted its baneful sway. Now all is changed. Fair France is free, and to celebrate the old-time friendships, to bind anew the bonds of sympathy a Bartholdi's genius embodies a colossal thought in the goddess that typifies the enlightenment of the world.

What signifies this statue? Liberty! Yes, but that liberty that is not license. That liberty of a free people, free to frame their own laws, free to create their own taxation, free to elect their own administrators from the supreme officer downwards; in a word, this statue signifies the triumph and stability of political liberty in this new world of human hopes and action. The subject becomes the citizen—an important change. The Nation's chief is a people's choice, and the bloody trade of arms falls back before the peaceful conquests of the pioneer over woods, forests, and barren places. He is most honored who helps to make life easier, and who founds the city, builds the railroad, erects the printing press, stretches the electric wire; they, who do these are now more honored in this land of liberty than the leaders of the fighting hosts of older peoples. Political liberty, equality,—is the broad foundation of national stability and prosperity.

The people are the source of power, and the fountain of honor. Hereafter, themselves being ennobled by the processes of development, Republican liberty and equality, in all purity, will make the Nation the noblest on the records of the historic page.

One curious point: Liberty's statue is a woman. Political equality is good for man? Is it not for woman, good she is a taxpayer? Trousers, taxation and representation represent the masculine sequence. Petticoats, taxation and exclusion from representation, is the sequence for the female taxpayer. All who contribute taxes to the Nation's treasury should, of right, be represented over the expenditure of their contributions. Sex is no bar to right. Liberty is not to be determined, as a principle, by the character of clothes.

This noble statue smiles upon a kingly people, a land uncoursed by an aristocracy; a people untrammelled by a State religion; a land whose wealth is not needed to maintain a huge murder machine. Keep it so. Kings, warriors and aristocrats are leeches sucking the people's life—the enemies of human progress, in the main. A State religion engenders hatred, bitterness and all uncharitable ideas. Let each man be free to worship God after his own conscience, so that he injure not his fellow, or imperils the common weal. Keep "God" out of the Constitution, but unfold goodness in the Nation's life. The bigotry of sectarians, if granted political right of way, would undermine the Nation's liberty, and destroy the freedom so dear to all.

Shine on, thou noble presence. The sun rays of summer shall glid thy brow as day by day they burst from the gates of the pearly East. Autumn's chill and winter's snows shall fold thee in their garments, but ever at thy feet lies the teeming city, with its busy life, while stretching far beyond—east, west, north and south—are millions of humanity engaged in the peaceful conquests of art, science and industry. Then dost teach the despotisms of the old world that the people are mightiest, after all. For, sweet goddess, under the inspirations of thine own great nature here are those who are building a body politic, a national life, and a people's progress, that, ere long, shall thunder around the

world thine own sweet name as the heritage of every people; that shall become a people whose excellencies and virtues shall cause the recognition of the truth that these United States, in their results and examples, have indeed, themselves, become the practical embodiment of Liberty Enlightening the World.

Secure a new subscriber for the JOURNAL! It will do you good and help both the publisher and the new reader.

A Step Forward—Chicago to Boston.

For several years the Michigan Central has had in its Atlantic express a most admirable and convenient through car line from Chicago to Boston and other New England points, and its popularity has steadily increased. It has enjoyed a great advantage over its competitors, not only in the directness of its route and the splendid scenery of Niagara Falls, Central New York, the Mohawk, Hudson, Housatonic and Connecticut valleys, and the Berkshire Hills, but in its connections with the great four-track New York Central and double-track Boston and Albany and its splendid equipment, making fast time with sureness and with safety. So the travel has steadily increased by this favorite route—the great Central route, via Niagara Falls, as it is called—until the management has seen its way clear to another step forward in the interests of the travelling public. In changing time on Sunday next, then, the Michigan Central will, in addition to its through Boston service on the Atlantic express leaving Chicago at 8:15 p. m., place a new and elegant sleeping-car on its New York limited express leaving at 8:10 p. m. The already fast time of this train will be so shortened that it will arrive forty minutes earlier at Buffalo and fifty minutes earlier at Albany. Here the Boston sleeper will be taken by a new fast train of the Boston and Albany Railroad leaving Albany at 4:05 p. m. and arriving at Pittsburg at 5:33 p. m., Springfield at 7:10 p. m., Palmer at 7:41 p. m., Worcester at 8:34 p. m., South Framingham at 9:23 p. m., and Boston at 10:00 p. m. Instead of 6:25 next morning as at present, Hartford will be reached at 8:55 p. m. and New Haven at 10:10 p. m., via Springfield. As this car will not leave Chicago Saturday, passengers on the Limited on that day will change cars at Albany and Springfield, arriving at Boston at 10:20 p. m. on the fast train from New York. A great feature of the ride to Boston by this train, besides the great saving of time, is that Niagara Falls is seen in the morning from the splendid outlook of Falls View, and the beautiful and picturesque scenery all the way to the mountains beyond Pittsfield is traversed by daylight.—Chicago Evening Journal.

In the December Century, the authors of the Life of Lincoln state that Lincoln's final release from the service of the United States after the Black Hawk campaign "was signed by a young lieutenant of artillery, Robert Anderson, who, twenty-nine years later, in one of the most awful crises in our annals, was to sustain to Lincoln relations of prodigious importance, on a scene illuminated by the flash of the guns of the Civil War." The authors further state that the story to the effect that Lincoln was mustered into service by Jefferson Davis is not confirmed by the strictest search in the records. They publish in a foot-note a statement by Adjutant-General Drum giving all the known facts in relation to this story.

Though the earthquake shocks at Charleston gave occasion for a good deal of speculation on the causes of seismic phenomena, an authoritative and generally intelligible summary of the conclusions of geologic science upon this interesting subject is still needed. This task is now to be performed by Major J. W. Powell, director of the United States Geological Survey, in an article which is to appear in *The Forum* for December.

A new edition of "Representative Poems of Living Poets" has just been ordered for the English market. Messrs. Cassell & Co. have in press a holiday market of this unique volume, which will be published with a new and elaborate cover, making it peculiarly suitable for a Christmas present. It would be hard to find anything in the way of a poetic anthology more satisfactory than these poets' selections from their own poems.



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